

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

AN important book has been written by Mr. Harold BAYLEY on *The Lost Language of Symbolism* (Williams & Norgate; 2 vols., 25s. net). To the reader of the Bible its worth is more than to all others. For the Bible is full of symbols, and we have lost their language. We are very prosaic. The writers of the Old Testament and of the New were very imaginative. Between us there is a gulf fixed of which we are aware only in unquiet moments. How to bridge it when we see it, how to enter into the meaning of such phrases as 'the cup of salvation,' we do not know

The phrase, 'the cup of salvation,' occurs in the 116th Psalm. The words are in the thirteenth verse of the psalm, 'I will take the cup of salvation, and call upon the name of the Lord.' Mr. BAYLEY associates them with the words of the third verse, 'The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. . . . I will take the cup of salvation, and call upon the name of the Lord.'

Now, whether in the form of sea, river, fountain, well, rain, or dew, water has universally been employed as a symbol of the cleansing, refreshing, and invigorating qualities of God's Spirit. Mr. BAYLEY quotes Is 26¹⁹, 'My doctrine shall drop as the rain, and my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers

upon the grass.' This invigorating power of the rain or the dew is found in the fairy tale all over the world. In Russia there is a Cinderella story in which the youngest of three girls is killed by her jealous sisters. The murdered maiden conveys a message to her father: 'You will not bring me to life again till you fetch water from the Czar's well.' When the water is brought, she is restored to life; the Czar marries her, and she freely forgives her unworthy sisters.

This invigorating, resuscitating power, says Mr. BAYLEY, is attributed to the dew in the Book of Isaiah. 'Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead' (26¹⁹). And this, he believes, is the meaning of the cup of salvation.

The Psalmist was in deep distress. The sorrows of death compassed him, and the pains of hell gat hold upon him; he found trouble and sorrow. Then came his resolve: 'I will take the cup of salvation.' It was the cup of restoring, reinvigorating dew which symbolized the healing virtue of the Spirit of God. In the days of mediæval Christian symbolism these cups were very plentiful, and assumed an apparently infinite variety of form and size. Their patterns are not always decipherable. But for the most part there can be no doubt that their wavy lines, sometimes

unmistakably forming an S, denote the dew of the Holy Spirit.

The forty-fourth volume of the *Journal of the Transactions of the Victoria Institute* has been published, and may be obtained at the offices of the Institute, 1 Adelphi Terrace House, Charing Cross. It contains the papers read throughout the year, together with the remarks that were made upon them. Among the rest it contains a paper on 'Natural Law and Miracle,' by Dr. Ludwig von GERDELL of Marburg; a paper on 'The Greek Papyri,' by Professor MILLIGAN of Glasgow; a paper on 'The Historicity of the Mosaic Tabernacle,' by Professor ORR of the same city; and a paper on 'Difficulties of Belief,' by the BISHOP OF DOWN. But the first paper of all discusses 'The Genealogies of our Lord,' and in that paper there is an exegetical note to which we wish to direct attention. The paper was read by Mrs. Agnes S. LEWIS of Cambridge.

The note has nothing to do with the genealogies of our Lord. It has to do with the Wise Men. In the narrative in St. Matthew's Gospel, which records the visit of the Wise Men to Bethlehem, there occur the words, 'We have seen his star from the east, and are come to worship him' (Mt 2^d).

One day Mrs. LEWIS was transcribing these words. The phrase 'from the east' arrested her. What could it mean? If it meant that the Wise Men saw the star to the east of them, why did they go to the west? Why did they direct their way to Palestine? Why did they not go off to India? She looked at the Greek again.

When she looked at the Greek again, she saw that it was open to another translation. Now it happened, 'curiously enough,' that just at the time when she made this discovery, Professor DEISSMANN was on a visit to her house. She told him of the discovery which she believed she

had made. 'Give me a Greek Testament,' he said, and he went off to his room with it. When he returned, 'You are right,' he said; 'the passage may be read as you suggest.'

The discovery was that the passage may be read, 'We, being in the east, have seen his star.' It is a loose construction. But such loose constructions are found in every language. They are found especially in familiar speech, and the New Testament, as we know now for a certainty, was written in the familiar speech of its day. It is all the same as if one were to say in English, 'I have seen Brooks' comet in Cambridge.'

Now, if the Wise Men, being in the east, saw the star, they saw it to the west of them, and they naturally went west to find the place over which it was standing. They went west till they came to the sea, and could go no farther. And when they had reached the farthest west, they found the young Child and His mother.

Mrs. LEWIS's paper, we have said, deals with our Lord's genealogies. The words about the Wise Men are only by the way. Now in our Lord's genealogies there are many sore perplexities, but the sorest perplexity of all is that they appear to trace not the descent of Mary, who was our Lord's mother, but the descent of Joseph, who was not His father.

Mrs. LEWIS overcomes the difficulty by believing that St. Luke's genealogy is really the genealogy of Mary. Her words are: 'Matthew, having received the story of the Nativity from Joseph, gave Joseph's genealogy, through which our Lord's claim to be the Messiah and the official descendant of David is asserted, for Matthew's aim in writing his Gospel was chiefly to convince his Jewish countrymen of this fact. Luke, on the other hand, gives us Mary's account of the Nativity, and therefore he gives us also Mary's genealogy. His chief aim was to convince his friend Theophilus

and other Gentiles that Jesus of Nazareth was the Son of God.'

At the meeting of the Victoria Institute at which the paper was read, there were several subsequent speakers who for the most part agreed with Mrs. LEWIS. But communications in writing from absent members were read, and they to some extent disagreed. Mr. E. J. SEWELL, in particular, threw doubt upon the leading link in the argument.

The leading link is this. In Matthew's genealogy, Joseph's father is given as Jacob, and that is to be taken as correct. But in Luke's genealogy, Joseph's father *seems* to be given as Heli: 'And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli' (3²³ A.V.). Now in the Talmud we are told that Heli was the name of *Mary's* father. How is that fact, if it is a fact, to be worked into Luke's narrative? The grandfather was often called the father—of that there is no doubt. Transpose the parenthesis in the verse quoted. Let it begin with 'being' and end with 'Joseph.' Now we read: 'And Jesus himself at about thirty years old (being, as was supposed, the son of Joseph) was of Heli.' That is to say, Jesus Himself is said to be sprung from Heli, Heli being His maternal grandfather.

Mr. SEWELL does not believe it. He does not believe that in the Talmud Heli is called the father of Mary. His reliance is on 'Dr. Gore, now Bishop of Oxford,' who says that the statement is based on a quite untenable translation. But unfortunately Dr. GORE has himself to rely upon some other authority, which he does not name. What he says is, 'I am assured that the only legitimate translation is: He saw Miriam, the daughter of Onion-leaves (a nickname of a kind not uncommon in the Talmud); and there is no reason to suppose any reference to our Lord's mother.' Mrs. LEWIS is unconvinced. In her reply, she says, 'I cannot see that Dr. Gore's authority, though great, is final.' And she gives

on her own side the names of Zahn, Laible, Vogt, and Bardenhewer.

We are thus left with at least the possibility that St. Luke's genealogy is the genealogy of Mary, and therefore the proper genealogy of Jesus. And Mrs. LEWIS is glad of it. 'I love to think that our Lord was not an actual descendant of the gorgeous Solomon, nor of any Jewish crowned head excepting David, the sweet singer of Israel, whose poetic gift seems to have been inherited by the most blessed among women. No. He sprang from a line of more modest ancestors, amongst whom we find no kingly names save those of Zerubbabel and Salathiel, names which may possibly represent quite different people from those in 1 Chronicles and in Ezra.'

But this is not the end. Mrs. LEWIS's paper was read 'among mine own people.' What does the unbeliever say?

Yrjö HIRN, Professor of Æsthetic and Modern Literature at the University of Finland, has made a study of the poetry and art of the Catholic Church, and has published it in English under the title of *The Sacred Shrine* (Macmillan; 14s. net). It is not Professor Yrjö HIRN's first book, nor his first book in English. His volume on the *Origins of Art* is known to students of primitive religion. And he has been brought before a still greater audience by his article in the first volume of the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*. The new volume is written with the same mastery of its subject and with the same freedom from traditional control. He opens the second part of it with a discussion of the 'Dogma of Mary.'

He has not proceeded far when he reaches the problem of the genealogies. They are both genealogies of Joseph. 'Any one who has not previously committed himself to a definite attitude can never be convinced that, as modern commentators assert, the pedigrees really referred to Mary and not to Joseph.' These are his words.

What follows? It follows, according to Professor HIRN, that Joseph was the father of Jesus. At the time when these early chapters of the Gospels were committed to publicity, the belief of the Church was that Jesus was born of a virgin. But in stating that belief the writers of the First and Third Gospels incorporated each a pedigree, and these pedigrees, says Dr. HIRN, both of them, contradict the belief. To remove the contradiction one of them inserted the phrase 'as was supposed,' but he could not alter the whole genealogy. It is evident, therefore, to Professor HIRN that the genealogies belong to a period in the earliest history of the Church before the Virgin Birth of our Lord had become an article of belief.

Professor HIRN thinks he can trace the causes which called the belief into existence. The more Christianity spread among heathen peoples, the more it must have been influenced by the heathen way of looking at things. Now the ancient mythologies contained traditions of heroes and demigods who were born supernaturally of a divine father and a human mother. Why should these traditions not be made use of? There was Old Testament encouragement. Isaiah's prophecy of a Saviour Immanuel had, through a mistranslation of the Septuagint, come to be understood as declaring that He would be born of a virgin, and not merely a young woman. It was necessary, too, that something should be done to arrest the calumnious tales already in circulation against Mary's purity. The dogma of the Virgin Birth was easily adopted and proved effective.

It proved more effective, Professor HIRN says, than its promoters could ever have hoped. It opened the way to ideas of purity and sublimity being attached to the Virgin which gradually lifted her to a place far above that which she occupies in the Gospels, a place above that of all other mortals. The day came, though not till 431 A.D., when by a great and universal Church Council she was solemnly declared to be worthy of the title *theotokos*, 'Mother of God.'

The Council took place at Ephesus. It was not a mere coincidence. Had not the Evangelist John lived in Ephesus during the latter part of his life? And had not the mother of Jesus found a home with John after the crucifixion? Before the Council met there was a church in Ephesus which was devoted to the worship of the Madonna. It was the only church in the world so devoted yet. For the Ephesians could not forget that once the glory of their city was the great goddess Diana. How easy to turn the name into Madonna and transfer their devotion! It was in that very church that the Council met.

When DARWIN came he brought many disturbing things into the life of the preacher of the gospel. But he brought one thing that was of immense utility. He showed how mighty was the influence in the world of good or evil conduct. If a man lived well, he said, his children would be the better for it. If he lived ill they would be the worse. We knew already that acts make habits in the individual. Now science seemed to say that habits in the individual would appear as acts in his offspring. It was a powerful weapon on the side of morality, and the preacher was not slow to make use of it.

But then came WEISMANN. The doctrine of 'acquired characters' was really as old as ARISTOTLE. It had been reasserted both by LAMARCK and by DARWIN, the latter seeming to set it on an unshakable foundation of fact. But when WEISMANN came the theory was declared to be untrue. It was quite wrong scientifically to say that the fathers had eaten sour grapes and the children's teeth were set on edge. Every man was left with his own sin. And so confidently did WEISMANN argue, that, although it is only some thirty years since he came, the great majority of biologists now tell us that DARWIN's theory of inherited characteristics is altogether a mistake.

And so, throughout these years, the preacher of

the gospel has been denied this useful persuasive to good living, and the teacher of morality has scarce known what to do. But the end is not yet. The Professor of Mental Philosophy in the University of Cambridge has delivered the Henry Sidgwick Memorial Lecture, and has given his whole strength to prove that WEISMANN is wrong, and the majority of biologists with him.

Dr. James WARD calls his Sidgwick Lecture *Heredity and Memory* (Cambridge: At the University Press; 1s. net). For his purpose is to show that the way in which progress is made in the world is by remembrance. Primitive man builds a house; the house is destroyed by flood or fire; he proceeds to build another. But in the building of the second house he has not to go through all the painful processes that he experienced in building the first. He remembers how, after some fruitless efforts, he at last succeeded in arching the roof or hanging the door. He makes progress by remembrance.

Now this is all very well for the individual. But if the man dies, and then his house comes down, will his son benefit by the father's experience? There are elements to be taken into account which prevent the answer from being quite a simple Yes. Still, the answer is a Yes, said DARWIN. And now, after knowing all about WEISMANN, Professor WARD says Yes again.

The first argument which WEISMANN used against the theory that personal acquirements may be transmitted, was that there is no decisive evidence for the transmission. To which Dr. WARD replies that there is no decisive evidence against it. He admits that WEISMANN and his followers swept away a vast mass of worthless cases of hereditary transmission. But he agrees with DELAGE, 'that singularly fair-minded and acute biologist,' that the evidence which remains is formidable.

We do not deny, say WEISMANN and the Weis-

mannians, that there are cases, and that appearances on the whole point in the direction of transmission, but we decline to believe that they are more than appearances, for the *modus operandi* of the transmission is altogether inconceivable. This is their second argument. To which Dr. WARD replies that 'inconceivable' is not the same thing as 'impossible.' That a thing is not because we cannot conceive how it is—that is not argument, he says, but assumption. We are utterly ignorant of the process which gravitation involves, but we accept gravitation.

Why is the manner of the transmission of hereditary characters inconceivable? Chiefly because the body of the parent and the germ of the offspring which it nourishes are anatomically distinct. How, it is asked, can one tissue affect another which is entirely distinct from it? Dr. WARD answers, as COPE did years ago, that there is at least one case of a very precise connexion between two distinct tissues, which is perhaps quite as wonderful as the connexion between body-plasm and germ-plasm, and hardly less mysterious. He means the adjustment of skin-coloration to ground-surface brought about through the organs of sight.

Of this power to change colour the chameleon is the most familiar but not the most impressive instance. Says Professor WARD, 'I came the other day across an account of some experiments that seem clearly to imply the intervention in some way of consciousness in bringing about this adjustment—an intervention which COPE surmised but could not prove. Into a tank of flat fish, whose colour matched its sandy bottom, a number of pebbles of a different colour were introduced. As seen by the fish the mosaic so produced would appear more or less foreshortened; but presently, for all that, the fish became mottled like the bottom, not as it appeared to them at rest, but as it would appear to an observer looking down from above, like the enemies the fish had to elude.'

The Feast of Jeroboam and the Samaritan Calendar.

By M. GASTER, PH.D., CHIEF RABBI, LONDON.

'AND Jeroboam celebrated (made) a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he went up unto the altar; so did he in Bethel, sacrificing unto the calves that he had made. And he went up unto the altar which he had made in Bethel on the fifteenth day in the eighth month, even in the month which he had devised of his own heart: and he celebrated (made) a feast for the children of Israel, and went up unto the altar, to burn incense' (1 K 12³¹⁻³³).

According to this statement, Jeroboam deliberately transferred, as it appears, the Feast of Tabernacles from the seventh month, as celebrated by the dwellers in Judah, on to the eighth. Moreover, he had devised this change 'out of his own heart.' I am not aware that any commentator has endeavoured to explain the strange action of Jeroboam. It has hitherto been taken as an act of arbitrary change in which the people, as it seems, acquiesced without any protest; and on that occasion he himself, together with the priests, brought up the sacrifices on the altar, or at least went up to burn incense. It is clear that the sacrifices referred to here were those prescribed in Lv 23³³⁻³⁶ for the Feast of Tabernacles. It seems passing strange that such a radical change as transferring the feast should have been attempted, and without any reason or justification, for it is not alleged that, though Jeroboam had made golden calves, he deliberately went away from the Law of Moses or from the practices of the Israelites. By the mere appointment of a new king for exclusively political and economic reasons a nation does not, as a rule, change its faith, and in spite of many idolatrous practices mentioned by the Prophets performed by the people of the northern kingdom, the vast majority no doubt followed the Law of Moses as far as they understood it; and up to that time were united in the worship as performed at Jerusalem. The very fact that Jeroboam celebrated the Feast of Tabernacles 'like unto the feast that is in Judah' shows that he had no intention of departing from the religious practices, especially those which had a popular character. The Feast of Tabernacles is one of the three feasts of pil-

grimage, when the people were enjoined to travel to the sanctuary to celebrate it there together.

A study of the Samaritan Calendar, of which I possess a good number of MSS., helped me, I believe, to understand this very obscure incident recorded in the Bible. Very little is known of the Samaritan system of the calendar, and in vain have scholars laboured, from Scaliger at the end of the sixteenth century to de Sacy at the beginning of the nineteenth, to unravel the mystery of this calendar. But they had very scanty and insufficient material to work upon, and therefore their results have remained unsatisfactory. It is not my intention to discuss here at length the theory of the Samaritan Calendar, which they trace back to Adam, and believe to have been one of the secrets entrusted by God to the first man, handed on by him through the patriarchs to Moses, to Phinehas who finally established it in Sichem after the entry of the children of Israel into the land of Canaan. According to their statement, he made his calculations on the meridian of Mt. Garizim. The Samaritans have a double calendar like the Jews, one consisting of lunar months, and one of solar months. They are perfectly aware of the discrepancy between these two cycles, and they therefore also intercalate at certain intervals a month, making that year a leap year consisting of thirteen instead of twelve months. Thus they are able to adjust the difference between the lunar and the solar year. Their lunar months agree, as far as I have been able to ascertain, with the Jewish.

But among other differences there is one as to the time when the intercalation takes place. With the Jews it is after the month of Thebat that a month called Adar is intercalated, and the month which ordinarily would have been the twelfth becomes the thirteenth. With the Samaritans, as I have discovered, the system is different. The intercalation takes place after the sixth month, called by the Jews Elul.—Of the names of the months I shall speak in another article, for with them another far-reaching problem is connected.—However, it suffices to state that they have two months, the seventh, Tishri, and this intercalated

month (Second Tishri), so that they have two months of Tishri, a seventh and an eighth, and evidently their seventh would be the intercalated month. It is not here the place to discuss the origin of the Samaritans. The belief that they owe their origin to the split which had taken place in the time of Ezra is, to my mind, absolutely groundless. The Samaritans are unquestionably the last remnant of the old northern kingdom of Israel, of which they retain many practices, and are therefore of the highest interest for the history of Jewish antiquities. Incidentally, I may mention that their importance for the history of the origins of Christianity has hitherto not been clearly understood, because their literature has remained practically a closed book to the world. Their calendar is not a modern invention, just as little as the Jewish Calendar is. The necessity of carrying out the Law, of keeping the festivals, and of bringing the sacrifices in their due season made it imperative for the Jews in general to establish a certain calendar. The same held good for the people in the kingdom of Israel. And it is just round these astronomical calculations bearing on the calendar that most of the disputes have turned in the Jewish synagogue as well as in the Christian Church. If experience of later days can prove anything for events in the past, this calendar of the Samaritans throws an unexpected light on the schismatic movement of Jeroboam. If he was to establish himself firmly and win the adhesion of the people, he must appeal to their religious susceptibilities; and what would be easier than to declare, as has been done since then on innumerable occasions, that the calculations of the people in Judah were wrong, that they kept the festival in the wrong month, that it was necessary, therefore, to intercalate a month, and that the real season for the Feast of Tabernacles was a month after the date on which it was kept in Judah. So what is called in 1 K the eighth month was really the seventh month, for the one counted the 'seventh' would have been the intercalated one. Thus we can easily understand why the feast was carried out with all the necessary pomp, why the priests were drafted to Sichem, and why the sacrifices were brought on the date which the writer of 1 K 12³² stated was 'like unto the feast that was in Judah,' but he adds that 'he had devised it of his own heart.' The word translated 'devised,'

בָּרַא, occurs only once more in the Bible (Neh 6⁸). The question is: What could he have 'devised'? Surely not the festival, because that was precisely the same as kept in Judah in accordance with the Law of Moses. The reference must therefore be to something else which Jeroboam is said to have 'devised,' and this can only refer to the eighth month—the transfer of the festival from the seventh to what was counted as the eighth month.

What Jeroboam did was to turn an ordinary year into a leap year, and to intercalate one month; and this, then, is what the writer in the Book of Kings means when he says that 'he had devised it of his own heart.' The inference is that it was not done in accordance with any calculation, but as a deliberate and arbitrary act resting on no other authority than his own. For surely no one can invent a month, and no one could devise a feast. This can only refer to the principle underlying the change of the date in such a manner that it could be accepted also by the people and the priests, and not be considered as any break with the past or any infringement of the Law, which they had come together to observe, and the festival which they intended keeping as the religious festival prescribed by the Law.

It is curious, indeed, that the Ketib should be מִלְכָּר, which the Keri transforms into מִלְכֹּי, so that the text in this place is somewhat uncertain. The translation of the Ketib would be that he devised it 'without,' i.e. without any of the other recognized authority, whilst the Keri makes it to be from his own heart or mind. What, therefore, has hitherto appeared as an arbitrary act of Jeroboam assumes quite a different aspect in the light of the Samaritan Calendar. His act becomes then the starting-point of a movement destined to have more lasting effects than any political secession. No more profound difference can be created between the people of one faith than by shifting the calendar, by changing the seasons, and thus deeply affecting the whole religious life. For the days that were kept holy by the one section, would be looked upon as profane by the other, and violated as it were; and *vice versa* days kept profane by the former, would be observed as sacred by the latter, and thus engender bitter feud and resentment.

It might be asked quite legitimately how old this Samaritan Calendar is, and whether we are justified in drawing conclusions from what might be a comparatively modern system of calendar on 'events

which lie so far back as the time of Jeroboam. There can be no doubt that a certain system must have existed by which they regulated the concordance of the solar and lunar year, for the festivals were to be kept in their due season. If the year had been only a lunar year like the Mohammedan, the festivals would have made the turn of the months of the year just as it happens with the Mohammedan festivals. Now the counting of the Shemitah, that is the year for the Release, and connected therewith the counting of the Jubel-Jubilee, when the great Release was to take place, started with the seventh month, and the first of the seventh month is known not only by Jews as New Year, but also by the Samaritans who count that season—not the day—as the time for the calculation of the Release, whilst they call the first day of the first month 'New Year,' as the beginning of the religious year. They have preserved that calculation of the calendar to this very day. In their oldest Chronicle—Tolidah—the era, in addition to that of the Creation and that of the Entry of the Children of Israel into the land of Canaan, is practically that of Jubilees. They reckon out how many Jubilees had elapsed since the Creation, and until such and such a high priest had been appointed, or how many Jubilees had elapsed before the compilation of this Chronicle. It was, therefore, a very fitting time if an intercalation had to be made that they should select the time before the 'new year of Release' for the addition. But there is now another proof for the antiquity of this practice. The Samaritans, as shown by me in a series of articles appearing in the *Jewish Review*, have also an annual cycle for the reading of the Law. They read every week one section, and they start the reading with the first Sabbath after Tabernacles, like the Jews. So their annual cycle commenced with the counting of the year of Release. The Law is, as a rule, divided into as many weekly portions as there are weeks in the lunar year. In the leap year there are, however, four or five more Sabbaths to be provided for with Bible Lessons. In order to satisfy this requirement the Samaritans split up four or five of the longer Bible Lessons of Genesis, thus making out of thirteen, seventeen or eighteen Lessons. In this manner they provide for the additional four or five Sabbaths added in that part of the year when the first Book of the Law is being read. In none of the other four books of the Law do we find such a redistribution of the Lessons. This sub-

division is limited only to the first book—Genesis—showing thereby that at no other time of the year the intercalation of an additional month of four or five Sabbaths has taken place. The practice of reading the Law has been shown by me in the *Jewish Review* as of extreme antiquity. Tradition traces it as far back as the time of Ezra, and there is no reason to doubt the accuracy of that tradition. It must be so old, or older, as the Samaritans and Jews agree therein. The creation of a leap year by the intercalation of a month must, however, precede the reading and such subdivision of the Bible. The latter had to be adapted to the prevailing and pre-existing practice. It was much more elastic and easily carried out, whilst the calendar would undoubtedly never have been made dependent on the manner in which certain portions of the Bible were to be read. The system of intercalation after the sixth month, making two seventh months, must therefore be of extreme antiquity, and must go back to the time before the Exile, for the system of intercalation and harmonizing of the solar and lunar year dates from a much earlier period than even the time of Jeroboam. The oldest Babylonian (Sumerian) Calendar which has come down to us knows the intercalation of a month. In the leap year there the intercalation takes place before the month of Bau, which corresponds with Tishri, which is more or less identical with the Seventh month, with which the Babylonian year began (v. Hommel, *Hastings' Encyclopædia of Religion and Ethics*, vol. iii. p. 73 f.). This is exactly the same time and month of the year in which the Samaritans intercalate their additional month. It is therefore not at all impossible, not even improbable, that in the time of Jeroboam that system was known, and he, therefore, could be perfectly justified, if he so chose, to declare that year in which the political schism was inaugurated to be a leap year, and thereby bring about a much more profound and lasting difference between the Israelites and the Judeans than a mere political cleavage. It may be a mere coincidence, yet it is a curious fact, that in the Samaritan Calendar before me, Cod. 858, corresponding to the year 1907-1908, the difference between the Jewish and Samaritan is absolutely identical with that which presumably it was in the time of Jeroboam. The Jewish Calendar is exactly one month ahead of the Samaritan, so that the Samaritans in that year celebrated their

Feast of Tabernacles precisely on the same day and date as the Jews, but *one month later*, in the eighth month, according to the Jewish computation. If they had not added a month, they would readjust their calendar and bring it into perfect harmony with the Jewish, but only for a while. Now, the same year was also a Jewish leap-year, and the next Passover would find the Samaritans two months behind the Jews, for the Jews had meanwhile intercalated another Adar. The Samaritans having, however, intercalated one month—a second Tishri—the same difference of one month between the Jewish and Samaritan computations was re-established as existed before, and they kept the Passover in what was the Jewish second month. In any case, it cannot be gainsaid that by the aid of the Samaritan Calendar we might get a different interpretation to the procedure of Jeroboam, and the event would receive greater significance than it has hitherto been invested with.

In the light of the above investigation, the action of King Hezekiah, as described in 2 Ch 30, will appear now under a totally different aspect. It is

no less than an attempt on the part of King Hezekiah, with the assistance of his wise men, to undo the work of Jeroboam in precisely the same manner as the latter had done, namely, to intercalate at a given time a month, and thus bring about a complete religious harmony between the northern kingdom and that of Judah, especially as the former had lost its political existence. Instead of keeping the Passover in the first month, he moved it to the second month, and sent letters to the whole of Israel, including Ephraim and Manasseh, and from Beersheba to Dan, asking them to join in the celebration of the festival of the Passover in Jerusalem—evidently on the date which agreed with the calendar of the northern kingdom. Ephraim mocked at this attempt, and the schism remained unhealed to this very day. Talmudic tradition describes his action as an attempt to make Nisan an intercalary month; but the reason why he should have attempted such alteration of the calendar was never suspected.

In another article I shall endeavour to explain the names of the Jewish Calendar months in the light of Samaritan tradition.

The Great Text Commentary.

THE GREAT TEXTS OF DEUTERONOMY.

DEUT. XVIII. 15.

The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

1. THE argument of the passage shows that the 'prophet' contemplated is not a single individual, belonging to a distant future, but Moses' representative for the time being, whose office it would be to supply Israel, whenever in its history occasion should arise, with needful guidance and advice: in other words, that the reference is not to an individual prophet, but to a prophetic order. The existence of such an order in Israel, forming a permanent channel of revelation, was, of course, a signal mark of distinction between Israel and other nations of antiquity. At the same time, the terms of the description are such that it may be reasonably understood as including a reference to the ideal prophet, who should be 'like' Moses in a pre-eminent degree, in whom the line of individual

prophets should culminate, and who should exhibit the characteristics of the prophet in their fullest perfection.¹

2. There is no doubt that these words did more than almost any others to create and keep alive that expectation of some great prophet to come, sometimes identified with Messiah, sometimes distinguished from Him, which we discover to have existed among the Jews generally at the time of our Lord's earthly ministry. The words were familiar to every Jew from his childhood, and through all the changes and vicissitudes of his national history, through those long years when vision and prophecy alike had ceased, there they stood as the great promise of God, of the ultimate fulfilment of which no Jew who believed in the faithfulness of his God could have a shadow of doubt. And thus, when a new teacher arose, the question was at once asked, with anxious interest,

¹ S. R. Driver, *Deuteronomy*, 229.

Could this be the prophet whose coming Moses had announced, and whom the devout-minded among the people, those who, like Simeon and Hannah, were waiting for the consolation of Israel, were eagerly expecting? So we read that when the nation was stirred to its depths by the preaching of John the Baptist, the Jews sent priests and Levites to John, and they asked him, 'Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. . . . And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?'

Bishop Lightfoot uses this expression as a proof of the genuineness of the Fourth Gospel. The mention of '*the prophet*' without any explanation is, he says, most natural on the lips of contemporary Jews, whose minds were filled with the Messianic conceptions of the times; while such language is extremely unlikely to have been invented for them more than a century after the date of the supposed occurrences. But the point specially to be observed is, that the form which the conception takes is strictly Jewish, and not Christian. Christian teachers identified the prophet foretold by Moses with our Lord Himself, and therefore with the Christ. This application of the prophecy is made directly in St. Peter's speech (Ac 3²²), and inferentially in St. Stephen's (Ac 7³⁷); and later Christian teachers followed in their steps. But these Jews in St. John's Gospel conceive 'the Christ' and '*the prophet*' as two different persons. If He is not 'the Christ,' they adopt the alternative that He may be '*the prophet*' (12^{1, 25}); if not the prophet, then the Christ (7⁴⁰). It is hardly conceivable to my mind that a Christian writer, living in or after the middle of the second century, calling on his imagination for facts, should have divested himself so absolutely of the Christian idea and fallen back on the Jewish.¹

I.

THE PROPHET IN ISRAEL.

This passage sets forth prophecy as the most potent instrument for the growth and furtherance of the religion of Israel. The prophet is here declared to be the successor of Moses, to be the inspired declarer of the Divine will to his people in cases which did not come within the sphere or the competency of the priest. The latter was bound to work within the limits and on the basis of the revelation given by Moses. He was to carry into execution what had been commanded, to keep alive in the hearts of the people the know-

ledge of their God as Moses had given it, to give 'Torah' from the sanctuary in accordance with its principles. But here a nobler office is assigned to the prophet. He is to enlarge and develop the work of Moses. The Mosaic revelation is here viewed as fundamental and normative, but, in contrast to the views of later Judaism, as by no means complete. For the completion of it the prophet is here declared to be the divinely chosen instrument, and he is consequently assigned a higher position in the purpose of God than either king or priest. He is raised far above the diviners by having his calling lifted into the moral sphere; and he excels both the other organs of national life in that, while they are largely bound by the past, he is called of God to initiate new and higher stages in the life of the chosen people. The ascending steps of the revelation begun by Moses were to be in his hands, and through him God was to reveal Himself in ever fuller measure.

i. The Need for the Prophet.

The promised prophet is to meet a continuous and permanent need of the people, after they are settled in Canaan (v.⁹): he is to supersede the necessity either of God's addressing Israel directly Himself (v.¹⁶⁻¹⁸), or of Israel's having recourse, like their neighbours, to the arts of divination (v.^{14f.}); and a criterion is even added enabling the Israelite to distinguish the true prophet from the false (v.^{21f.}).

i. Once, as the old tradition had it, the curtain was drawn back at Sinai, and the rude and childish nation was brought face to face with God. Nowhere in the literature of the world have we any passages so bold as those in which we read of God's coming down on the Mount and men's going up into His presence, where 'they saw God, and did eat and drink.' How much of literal fact was intended in the story, and how much of awful symbol, we cannot now guess; but when, in later times, the Hebrews pored over it, their judgment was clear that that was not the kind of access they desired, or could make use of. Such an unveiling as that was not helpful, but overwhelming; and God, even in His revelation, must use concealments if they were to have any fruitful acquaintance with Him. So, in the fulness of time, there was born a Man, who did not oppress or bewilder the eyes of onlookers, and who could yet say, 'He that hath seen me hath seen the Father.'

¹ Bishop E. C. S. Gibson.

2. The prophet must take the place of the soothsayer. There is no nation in which we do not, at some stage of its existence, find such practices as are here condemned. They occur in forms of varying dignity; but everywhere we come upon men endeavouring by some kind of trick or technical art to enter into the secret with which human life is encompassed. The witch of Endor who called up dead men to answer questions, the Roman augurs who found guidance for the people in war in the entrails of slaughtered beasts, the astrologer who read the fortunes of men and nations written large across the face of heaven, the wise woman of more recent days to whom the village people went about a sick cow or a false lover, the rain-doctor of the Bechuanas who, in time of drought, became an autocrat—they are all members of one family, and they tell of a universal instinct by which men are driven to knock at shut doors. In their practices there may be enough of superstition and absurdity to raise our pity, but there is something noble too. For they tell of men refusing to look on life as governed wholly by accident, and eager for the assurance that it is possible to walk with confidence even in the dark. A yearning which is in no way base has led men along such obscure and ignoble paths.

Whether we believe in the occasional appearance of abnormal powers of the soothsaying kind or not, it is evident that in every nation's life there has been a time in which faith in the existence of such powers was universal, and in which the moral and spiritual life of men has been threatened in the gravest way by the proceedings of those who claimed to possess them. At this hour the witch-doctor, with his cruelties and frauds, is the incubus that rests upon all the semi-civilized or wholly civilized peoples of Africa. Even British justice has to lay hands upon him in New Guinea, as the following extract from a Melbourne newspaper will show: 'Divination by means of evil spirits is practised to such an extent and with such evil effects by the natives of New Guinea that the Native Regulation Board of British New Guinea has found it necessary to make an ordinance forbidding it. The regulation opens with the statement, "White men know that sorcery is only deceit, but the lies of the sorcerer frighten many people; the deceit of the sorcerer should be stopped." It then proceeds to point out that it is forbidden for any person to practise or to pretend to practise sorcery, or for any person to threaten any other person with sorcery, whether practised by himself or by any one else. Any one found guilty of sorcery may be sentenced by a European magistrate to three months' imprisonment, or by a native magistrate to three days' imprisonment, and will be compelled to work in prison without payment.' Through the sorcerer attempts at advance to a higher life are in our own day being rendered futile;

at his instigation the darkest crimes are committed; and because of him and the beliefs he inculcates men are kept all their lives subject to bondage. So also of old. The ancient soothsayer might be an impostor in everything, but he was none the less dangerous for that. To what depths of wickedness his practices can bring men is seen in the horrors of the secret cult of the negroes of Hayti. Even when soothsaying and magic were connected with higher religions than the fetichism of the Haytian negro, they were still detrimental in no ordinary degree. No worthy conception of God could grow up where these were dominant, and toleration of them was utterly impossible for the religion of Jehovah.¹

ii. The Test of the Prophet.

1. Behind all the terrible aberrations of heathen soothsaying and divination the author saw hunger for the revelation of the will and purpose of God. That was worthy of sympathy, however inadequate and evil the substitutes elaborated for the really Divine means of enlightenment were. So he promised that the real need would be supplied by God's holy prophets. Nothing that savoured of ignorance or misapprehension of God's spirituality, or of unfaithfulness to Jehovah, could be tolerated; for Israel's God would supply all their need by a prophet from the midst of them, of their brethren, like unto Moses, in whose mouth Jehovah would put His words, and who should speak unto them all that He should command him. This is the broadest and most general legitimation of the prophet, as a special organ of revelation in Israel, that the Scripture contains.

To most persons the name 'prophet' suggests the thought of prediction—of speaking before, of foretelling the future. The gift of prophecy is widely imagined to be a power of foreseeing in detail the course of coming events, which enables men to write down the history of them before they have come to pass. This, however, is a comparatively modern conception, and is not the main thought which Holy Scripture puts before us in regard to the prophets of the Old Testament or our Blessed Lord Himself as pre-eminently the Prophet. 'A prophet shall the Lord your God raise up unto you like unto me.' The words imply that the speaker, who (it must always be remembered) is represented to be Moses, was himself a prophet, as the one to come was to be like him. But we can see that prediction occupies but a very small place in the life of Moses. True, it is not entirely absent, but it is not the dominant feature. He was a prophet, not as a *foreteller*, but as a *forthteller*, and a speaker *for* God. We instinctively think of him as the giver of the law, the revealer of God Himself, rather than as the man who announced beforehand the course of history. Incidentally, indeed, there are in his utterances announcements of the future; but how do they come in?

¹ A. Harper.

Not so much because he had *foresight* of the incidents and details which were afterwards to be written down in the pages of history, but rather because he had such clear and swift *insight* into the mind of God, and could, therefore, unveil the working of the eternal laws of God's dealing with men, and through this insight could anticipate with unerring certainty that, given certain conditions on the part of man, certain results were sure to follow.¹

2. The test marks of the prophet as given in the text are these three :

(1) The prophet is 'raised up' by God ; the individual holder of the office has his 'call' and does not 'prophesy out of his own heart.' The man who takes this office on himself without such a call is *ipso facto* branded as a false prophet.

(2) The prophet is 'from the midst of thee, of thy brethren,'—springing from the people, not an alien, like so many of these wandering soothsayers, but with the national life throbbing in his veins, and himself participant of the thoughts and emotions of his brethren.

(3) The prophet is to be 'like unto' Moses,—not in all points, but in his receiving direct communications from God, and in his authority as God's messenger. The crowning characteristic, 'I will put my words in his mouth, and he shall speak unto them all that I shall command him,' invests his words with Divine authority, calls for obedience to them as the words of God Himself, widens out his sphere far beyond that of merely foretelling, brings in the moral and religious element which had no place in the oracles of the soothsayer, and opens up the prospect of a continuous progressive revelation throughout the ages ('all that I *shall* command him').

There was a moral standard to which the prophet had to conform, and the value of his prophecy was to be measured by that standard. A prophet who advises the people to do wrong is a false prophet, even if he is able to work miracles. Whatever value the sign might have as evidence, it must always give way to the higher test, conformity to the truth. Hananiah made a great hit before the people by breaking the symbol of submission upon his adversary's neck ; Jeremiah put an iron yoke in place of the wooden one to show that truth could not be disposed of so summarily. In the very controversy Jeremiah seems to have groped, even though somewhat blindly, after that highest standard of prophecy. His point was that the people had reason to believe his message, all the more because it foreboded an evil time. If the people had paused to analyze, instead of madly seizing at straws in conformity with their desires, they might have seen many reasons to urge the accuracy of Jeremiah's forecast. He had prophesied already for several

years, and had shown that he could not be moved by persecution. The political outlook was all in favour of Jeremiah. The impotence of an alliance of small jealous nations against the great power of Babylon, and the futility of dependence upon Egyptian aid, had been shown again and again in history. However difficult the problem appeared to Zedekiah's court, it is plain now, and was plain then, on which side was the lover of truth, and its upholder at whatever personal peril.²

II.

A PROPHET LIKE MOSES.

1. If the passage promises that at all moments of difficulty and crisis in Israel's history, the will of God would be made known by a Divinely sent prophet, that would be specially true of the last and greatest crisis, the birth of the new time which the Messiah was to inaugurate. Whatever fulfilment the promise might receive previously to that, it could not be perfectly fulfilled without the advent of Him whose office it was to close up the history of the present world, and bring all things by a safe transition into the New Messianic world. That was the greatest crisis ; and necessarily the prophet who spoke for Jehovah in it must be the crown of the long line of prophets. There is still a higher sense in which this promise has reference to the Messiah. He was to sum up and realize in Himself all the possibilities of Israel. Now they were the prophetic nation, the people who were to reveal God to mankind ; and when they proved prevalently false to their higher calling, the hopes of all who remained faithful turned to that 'true' Israel which alone would inherit the promises. At one period, just before and in the Exile, the prophetic order would appear to have been looked upon as the Israel within Israel, to whom it would fall to accomplish the great things to which the seed of Abraham had been called. But the author of Second Isaiah, despairing, even of them, saw that the destiny of Israel would be accomplished by one great Servant of Jehovah, who should outshine all other prophets, as he would surpass all other Israelite priests and Davidic kings. As the crown and embodiment of all that the prophets had aspired to be, the Messiah alone completely fulfilled this promise, and consequently the Messianic reference is organically one with the primary reference. They are so intimately interwoven that nothing but violence can separate them ; and thus we gain a deeper insight into the wide reach of

¹ Bishop E. C. S. Gibson.

² L. W. Batten, *The Hebrew Prophet*, 133.

the Divine purposes, and the organic unity of the Divine action in the world. These form a far better guarantee for the recognition of Messianic prophecy here than the supposed direct and exclusive reference did. By not grasping too desperately at the view which more strikingly involves the supernatural, we have received back with 'full measure pressed down and running over' the assurance that God was really speaking here, and that this, like all the promises of the Old Testament when rightly understood, is yea and amen in Christ.

Every Divine idea which has been imperfectly manifested in fragmentary and sinful men and in the material creation is completely incarnated in Him. He is the King to whom the sins and the saintlinesses of Israel's kings alike pointed. He is the Priest, whom Aaron and his sons foreshadowed, who perfectly exercises the sympathy which they could only feel partially, because they were compassed with infirmity and self-regard, and who offers the true sacrifice of efficacy higher than 'the blood of bulls and of goats.' He is the Prophet, who makes all other means of knowing the Divine will unnecessary, hearing whom we hear the very voice of God speaking in His gentle words of love, in His authoritative words of command, in His illuminating words of wisdom, and speaking yet more loudly and heart-touchingly in the eloquence of deeds no less than Divine; who is 'not ashamed to call us brethren,' and is 'bone of our bone and flesh of our flesh'; who is like, but greater than, the great lawgiver of Israel, being the Son and Lord of the 'house' in which Moses was but a servant. 'To him give all the prophets witness,' and the greatest of them was honoured when, with Moses, Elijah stood on the Mount of Transfiguration, subordinate and attesting, and then faded away when the voice proclaimed, 'This is my beloved Son, hear ye him'—and they 'saw no one, save Jesus only.'¹

2. What is signified by 'like unto me'? The phrase has a note of ambiguity in it very seductive to commentators, who have debated as to how much is implied. One scholar thinks it means—of thy brethren, as I am; Driver insists that the coming prophet is to be the Lord's representative with the people as Moses was. It is impossible now to fix with precision the original shade of meaning. But very soon disappointment began to enrich and deepen it, and already in the last chapter of Deuteronomy, which is a kind of epilogue to the book, it is written (34¹⁰), 'There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.' The Samaritans in their separation and the later Jews were emboldened to find in these words a veiled promise of the Messiah. Every prophet as he came was

¹ A. Maclaren.

tested by the standard they afford, and thus their mind moved forwards to the Prophet who occupied the future.

In the Chinese version of the Diamond Sutra *Kin Kang King*, which is one of the most popular of all the Buddhist sutras, and most widely used throughout China, there is a very remarkable passage attributed to Gautama Buddha in the sixth chapter. It is to this effect:—

'Five hundred years after my death there will arise a religious prophet, who will lay the foundation of his teaching, not on one, two, three, four, or five Buddhas, nor even on ten thousand Buddhas, but on the fountain of all the Buddhas; when that One comes, have faith in Him, and you will receive incalculable blessings.'

Now, since it is well known that Jesus Christ and Ashvagosha² did appear some five hundred years after Buddha, this is one of the most remarkable prophecies in the whole range of sacred literature.³

(1) What Moses was to the Israelites that Christ is to mankind. The Israelites were in the land of strangers, viz. the Egyptians; they were slaves, hardly tasked, and wretched, and God broke their bonds, led them out of Egypt, after many perils, to the promised land, Canaan, a land flowing with milk and honey. How clearly this prefigures to us the condition of the Christian Church! We are by nature in a strange country; God was our first Father, and His Presence our dwelling-place: but we were cast out of paradise for sinning, and are in a dreary land, a valley of darkness and the shadow of death. We are born in this spiritual Egypt, the land of strangers. Still we have old recollections about us, and broken traditions, of our original happiness and dignity as freemen.

Moses conducted the Israelites from the house of bondage to their own land, from which their fathers had descended into Egypt. He came to them from God, and, armed with God's power, he smote their cruel enemies, led them out of Pharaoh's territory, divided the Red Sea, carried them through it, and at length brought them to the borders of Canaan. And who is it that has done this for us Christians? Who but the Eternal Son of God, our Lord and Saviour, whose name in consequence we bear. He has rescued us from the arm of him who was stronger than we; and therefore in this respect first of all, Christ is a second Moses, and a greater.

² Ashvagosha lived about 100 A.D.—six centuries after Sakya Muni—and composed 'The Awakening of Faith.'

³ Timothy Richard, *The New Testament of Higher Buddhism*, 47.

(2) Moses saw God face to face; yet not as Christ. 'No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him.' None was so favoured as Moses in this respect; before Christ came, Moses alone saw God face to face; all prophets after him but heard His voice or saw Him in vision. Samuel was called by name, but he knew not who called him in the dark night till Eli told him. Isaiah saw the vision of the Seraphim, and heard them cry 'Holy' before the Lord; but it was not heaven that he saw, but the mere semblance of the earthly temple in which God dwelt among the Jews, and clouds filled it. But Moses in some sense saw God and lived; thus God honoured him. 'If there be a prophet among you,' said Almighty God, 'I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold'; and on his death, we are told, 'there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.' Yet, favoured as he was, Moses saw not the true presence of God. Flesh and blood cannot see it. Even when Moses was in the Mount, he was aware that the very fulness of God's glory then revealed to him was, after all, but the surface of His infinitude. The more he saw, the deeper and wider did he know that to be which he saw not.

But Christ really saw, and ever saw, the face of God; for He was no creature of God, but the only-begotten Son, who is in the bosom of the Father. From eternity He was with Him in glory, as He says Himself, dwelling in the abyss of the infinite greatness of the Most High. Not for forty days, as Moses on the Mount in figure, but for ever and ever was He present as the Counsellor of God, as His Word, in whom He delighted. No language is needed between the Father and Him who is the very Word of the Father; no knowledge is imparted to Him, who by His very nature and from eternity knows the Father, and all that the Father knows. Such are His own words, 'No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.'

(3) Now it is this intimacy that gave to Moses' word its note of authority; and it is because of the

closer intimacy that it could be said of Christ, 'Never man spake like this man.' Moses stood so near to the great reality that he dared to speak as from God. That is one of the tremendous things in the Old Testament, that 'men came under so overwhelming a conviction of God's presence that God's word breaks through them, and they speak to the people in the first person.' It is really God whom we hear, and thus there is an irresistible note of authority running through the book. The prophet, like Moses, when he comes, will not argue or dispute, but declare, and if you face him in a spirit of controversy, you will miss the gift which he has brought. The prophet is the embodied voice of God; and so it was said of Jesus: 'He taught them as one having authority, and not as the scribes.'

'The law was given by Moses, but grace and truth came by Jesus Christ.' In Him God is fully and truly seen, so that He is absolutely the Way, and the Truth, and the Life. All our duties are summed up for us in the message He brings us. Those who look towards Him for teaching, who worship and obey Him, will by degrees see 'the light of the knowledge of the glory of God in his face,' and will be 'changed into the same image from glory to glory.' And thus it happens that men of the lowest class and the humblest education may know fully the ways and works of God; as fully, that is, as man can know them; far better and more truly than the most sagacious man of this world, to whom the gospel is hid.

(4) Moses was the great intercessor when the Israelites sinned. While he was in the Mount, his people corrupted themselves; they set up an idol, and honoured it with feasting and dancing. Then God would have cut them off from the land of promise, had not Moses interposed. He said, 'Lord, why doth thy wrath wax hot against thy people? Turn from thy fierce wrath, and repent of this evil against thy people.' In this way he gained a respite, and then renewed his supplications. He said to the people, 'Ye have sinned a great sin; and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.' Then he said to their offended Creator, 'Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin . . .'

Here Moses, as is obvious, shadows out the true Mediator between God and man, who is ever

at the right hand of God making intercession for us; but the parallel is closer still than appears at first sight. After Moses had said, 'If thou wilt forgive their sin,' he added, 'and if not, blot me, I pray thee, out of thy book which thou hast written.' He was taken at his word. Observe, rather than that Israel should forfeit the promised land, he here offered to give up his own portion in it, and the exchange was accepted. He was excluded, dying in sight, not in enjoyment, of Canaan, while the people went in under Joshua. This was a figure of Him who was to come. Our Saviour Christ died, that we might live: He consented to lose the light of God's countenance, that we might gain it. By His cross and passion He made atonement for our sins, and bought for us the forgiveness of God. Yet, on the other hand, observe how this history instructs us, at the same time, in the unspeakable distance between Christ and Moses. When Moses said, 'Blot me, I pray thee, out of thy book,' God did not promise to accept the exchange, but He answered, 'Whosoever hath sinned against me, him will I blot out of my book.' Moses was not taken instead of Israel, except in figure. In spite of Moses, the sinful people were plagued, and died, though their children entered the promised land. And again, Moses, after all, suffered for his own sin. True, he was shut out from Canaan. But why? Not in spite of his having 'done nothing amiss,' as the Divine Sufferer on the cross, but because he spake unadvisedly with his lips, when the people provoked him with their murmurings. The meek Moses was provoked to call them rebels, and seemed to arrogate to himself the power and authority which he received from God; and therefore he was punished by dying in the wilderness. But Christ was the spotless Lamb of God, 'who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.' And His death is meritorious; it has really gained our pardon.¹

Teacher of teachers! Priest of priests! from Thee
The sweet strong prayer
Must rise, to free

First Levi, then all Israel, from the snare.
Thou art our Moses out of sight—
Speak for us or we perish quite.²

(5) In one other respect Christ the Prophet was

¹ J. H. Newman.

² Keble.

like Moses. He was, and is, one of us. 'Of thy brethren,' it was said; and in Jesus there is nothing foreign. All He asked for was that, having ears, we should listen; to be a man with a man's faculties and a man's needs is on one side enough for the understanding of His word. The children pressing round Him and catching at His clothes did justice to His friendliness; the common people, hearkening to His word, found nothing there to baffle; and those who had despaired of themselves, since wisdom was for the wise and virtue for the good, rejoiced to find the best of all within their reach.

In the shop of Nazareth
Pungent cedar haunts the breath.
'Tis a low Eastern room,
Windowless, touched with gloom.
Workman's bench and simple tools
Line the walls. Chests and stools,
Yoke of ox, and shaft of plow,
Finished by the Carpenter,
Lie about the pavement now.

In the room the Craftsman stands,
Stands and reaches out His hands.

Let the shadows veil His face
If you must, and dimly trace
His workman's tunic, girt with band
At His waist. But His hands—
Let the light play on them;
Marks of toil lay on them.
Paint with passion and with care
Every old scar showing there
Where a tool slipped and hurt;
Show each callous; be alert
For each deep line of toil.
Show the soil
Of the pitch; and the strength
Grip of helve gives at length.
When night comes, and I turn
From my shop where I earn
Daily bread, let me see
Those hard hands—know that He
Shared my lot, every bit;
Was a man, every whit.

Could I fear such a hand
Stretched toward me? Misunderstand
Or mistrust? Doubt that He
Meets me full in sympathy?
'Carpenter! hard like Thine
Is this hand—this of mine:
I reach out, gripping Thee,
Son of man, close to me,
Close and fast, fearlessly.'

III.

OBEDIENCE TO THE PROPHET.

'Unto him ye shall hearken.'

1. The nation as a whole never acted in accordance with the teaching of Moses. They did not obey the command given here, 'Unto him ye shall hearken,' and reiterated still more solemnly in the words, 'And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.' The prophets for the most part spoke to their contemporaries in vain. Where they were not neglected they were persecuted, and many sealed their testimony with their blood.

Christ brings grace as well as truth, a most surprising miracle of mercy, from the freeness of the gift as well as a true wisdom from its fulness. And yet, in spite of all this bounty, men live heartlessly, not caring for the gracious benefit. Look at the world. Men begin life with sinning; they quench the early promise of grace, and defile their souls; they block up the entrances of the spiritual senses by acts of sin, lying and deceit, intemperance, profaneness, or uncleanness,—by a foolish and trifling turn of mind, by neglect of prayer when there is no actual vice, or by an obstinate selfishness. How many are the ways in which men begin to lose sight of God; how many are the fallings away of those who once began well. And then they soon forget that they have really left God; they still think they see His face, though their sins have begun to blind them. Like men who fall asleep, the real prospect still flits before them in their dreams, but out of shape and proportion, discoloured, crowded with all manner of fancies and untruths; and so they proceed in that dream of sin, more or less profound,—sometimes rousing, then turning back again for a little more slumber, till death awakens them.¹

2. Yet, with inextinguishable hope the people of Israel marched onward with uplifted faces, to

¹ J. H. Newman.

which light reflected from that future gave at times a radiant gladness; and always they kept an open ear for those who saw what God was about to do at each turning of the way.

Consequently, amid all drawbacks, the Israelites became an instrument of the finest power for good in the hands of their Almighty King; and even when their outward glory faded, they were inwardly renewed, and pressed onward age after age. 'Without hasting and without resting,' the purpose of God was realized in their history, guided by king, priest, and prophet, the three organs of their national life. Each contributed his share in preparing for the fulness of the time when He came who was the Salvation of God, and each supplied elements of the most essential kind to the mingled expectation which was so marvellously satisfied by the life and work of Christ.

There's a song in the air !

There's a star in the sky !

There's a mother's deep prayer,

And a baby's low cry ;

And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a king !

There's a tumult of joy

O'er the wonderful birth,

For the Virgin's sweet boy

Is the Lord of the earth.

Ay, the star rains its fire, and the beautiful sing,
For the manger of Bethlehem cradles a king !

In the light of that star

Lie the ages impearled ;

And that song from afar

Has swept over the world ;

Every hearth is aflame, and the beautiful sing,
In the homes of the nations, that Jesus is king.¹

¹ J. G. Holland.

Recent Foreign Theology.

Old Testament Eschatology.

In his recent volume, *Der Alttestamentliche Prophetismus*, Professor Sellin has published, among other matter, a series of lectures which he recently had occasion to deliver on the question of Old Testament Eschatology. The lectures thoroughly

deserved publication, were it only that they prove the extent to which Dr. Gressmann's 'Der Ursprung der Israelitisch-jüdischen Eschatologie' has influenced the whole outlook on Old Testament questions. Professor Sellin has felt it necessary to devote his chief attention to a vigorous criticism of Dr. Gressmann's position, but fortunately has not

confined himself to so jejune a discussion, for he has found opportunity to develop his own views on the subject.

The chief points in which he disagrees with Dr. Gressmann are, that he regards the eschatological element as being earlier than Amos, and, indeed, as being so early that he feels himself compelled to posit its presence in the revelation to Moses; and that he considers it native to the thought of Israel instead of an element which was borrowed at some definite date from the outside. With the view that eschatology is no foreign import I find myself in entire agreement, for I have sought to prove it along quite different lines in my volume on the Religion of Israel under the Kingdom. But with the view that any eschatological scheme must have been in the primary revelation to and by Moses, it is impossible to agree without at least very serious caveats. If no more is meant than that the elements, out of which an eschatology could spring and with which it could be naturally connected, were present in the earlier stage of religion, there need be no great difference of view. I have always felt that the connexion of Amos' fundamental convictions with those which are contained in the earlier records has been simply ignored, and, in pp. 71 ff. of my book, have attempted to fill the gap. But that does not in the least imply, nor have we any evidence for holding, that any scheme of eschatology was present in the thought of Israel before the prophets.

Professor Sellin has failed to notice that the scheme really appears in any vital way only along the line of prophecy in Israel. Elijah works upon it; Amos develops it clearly; every other prophet bases upon it. But not only does Professor Sellin fail to see that it is only present in the prophets, he fails also to see how fundamental it is to the thought of the prophets. From the beginning they work, not with the thought of a new political order which is the outcome of the conditions of their time, but with the conception of a new world-order which Jahweh is about to bring in. And the new world-order is determined in its character by the nature of Him who ushers it in. One may allow that, not until the nation was settled in its land and had answered the problems set by its conquest, did the people need to conceive some world-order. One may further allow that they were influenced by similar conceptions as to a world-order which came to them from the outside.

But the prophets brought, to meet the new moral and religious needs of their people, and to meet the vague unethical conceptions which were passing into Israel's thought from the outside, the conceptions of God, His nature and His will, which they had already learned from their own faith. They make patent the power and the width of the great ideas which Israel had already learned; and all that came from the outside was only admitted so far as it would conform with these. The greatness of Amos lies in the fact that he is so loyal to the old, so open to the new, situation.

There is another factor in the situation which Professor Sellin has not grasped. He gathers together his proofs against Dr. Gressmann from many periods and dates; he does not attempt to distinguish the different elements contributed by the separate prophets. His first series of lectures, in which he deals with the course of prophecy, gave him the opportunity to do this; but he has scarcely grasped how fundamental to the thought of all the prophets is the eschatological interest, and so has not allowed for it in his interpretation of their message. I think one can see, and I have tried to point out how individual are the views on the subject which appear in the several prophets. Within definite limits they employ and develop the eschatological scheme for very diverse ends. The limits are set by the common basis as to the nature and will of God which they have all received from the past, and to which they are absolutely loyal. The nature of the world-order is one, because the prophets are all the organs of revelation of one God: the method of its coming varies in the view of the different men.

The main interest, however, of all this question lies along broader lines than whether Gressmann or Sellin gives the more accurate view of the course of its development. By proving, as I think he has done, that an eschatology is early, as early at least as the prophets, Dr. Gressmann has made it possible to rescue the prophets in certain of their greatest passages from the critical shears. Hitherto these eschatological elements have been gravely suspect or singularly embarrassing. It was the custom to say that apocalypse was a late development in Israel. Whenever, therefore, anything of that character appeared in an early prophet, it was cut out and called a gloss or an addition. To what an unscientific and silly

extent the cheap process was carried, all modern commentaries can prove. The process opened a wide door to all manner of subjective interpretation; and, in the interests of a critic's view of what was possible in any early prophecy, the book was cut up into sections of arbitrary dating and uncertain authorship. In the light of Dr. Gressmann's work all this will need revision. We have seen again how much richer and more varied than had been conceived was the religious thought of Israel's past, and we can claim again as early much that had been relegated to a late date.

But there is, in my view, a much greater gain in the matter. Once we can see that this eschatological element is, as I have tried to point out in my volume, fundamental to the prophetic movement in Israel, it follows that we are done with the idea of the prophets as a species of superior politicians. They were what they claimed to be, religious men. They were not dealing with Israel in face of the accidental factor of an Assyrian invasion; they were dealing with Israel in face of the eternal factor, its God. They were working, not on a little question of policy, but on the profoundest question of all, the question of the relation of God to His world. Has God an order for the world? And does He give any man, in the uncertainty of everything else, a knowledge of it? Their eschatology was the means of expressing the thought that there is a world-order, which cannot remain in the background, but which, at whatever time God wills, may break in on the world.

Hitherto men have studied apocalypse in what they call its developed form in such books as Daniel, in what I prefer to call its degraded form. And, seeing it thus, they have felt as though it were something for which a Biblical scholar or a theologian needed to apologize. It was the form in which men, who lived in a discouraging time under the desolating conditions of the Exile, sought a refuge for their imperilled faith. The men themselves were powerless to vindicate their cause or the cause of the faith; but they believed that God would intervene to vindicate His own cause. And they framed wild and fantastic visions of God coming to put right all the accumulated evil of the centuries.

With such a view of what was meant by apocalypse it is easy to understand why men looked with some dismay at the eschatological element in the thought of our Lord. When eschatology was regarded as

the outcome of the mediæval Judaism, it was natural that men felt that Jesus' apocalyptic teaching was a thing which needed apology, as though there He condescended to His hearers and their point of view. Probably this is the main reason why the work on the subject of New Testament Eschatology, which was done in Germany, was so slow in winning attention from theologians in Britain. Partly, however, it was due to another reason, so far as Scotland is concerned. Scottish theology has always been so much engrossed with the subjects of Grace and Providence that it was apt to treat with scant notice the question which lies behind both, namely, the relation of God to His world. Yet, as a nemesis of the neglect, that is the subject in which the thought of men outside theology is interested and which it is slowly forcing to the front. What is the relation of God to His world, and how does He bring in a world-order?

Now almost from the beginning prophecy faced the question and sought to answer it in its own way. It was the theme of Amos. And here, as in so much else, Jesus went back to the prophets. Here, as in so much else, He overleaped the mediæval Judaism and took up the fundamental issues, which were stated, not by the epigonen, but by the men of the great inspiration. The new work on the Old Testament may give us a new criterion for the fundamental views of the prophets as distinguished from the accretions and disfigurements which were brought in the later period. And, if it can give that, it may give help to distinguish which were the original elements in the thoughts of Jesus, and which were the additions put into His mouth by a Church that had not outgrown the lower standpoint.

A. C. WELCH.

Glasgow.

*The Aramaeans.*¹

DR. SCHIFFER claims to have presented in this essay the relevant data upon the Aramaeans with greater fulness and accuracy than Herr Streck did five years ago in *Klio*, but he has to admit that his pages do not take account of some materials recently published by Scheil and Stevenson. So far as his work goes, however,—and it does go far,

¹ *Die Aramäer*. Historisch-geographische Untersuchungen, von Dr. Sina Schiffer, junr., Paris. Mit einer Karte. Leipzig: J. C. Hinrichs'sche Buchhandlung. M.7.50.

—it will be found extremely serviceable. The requisite inscriptions are arranged, translated, and annotated. An outline of the Aramæans' spread over the Semitic East is given, with a reasoned survey of the territories which they can be shown to have occupied from the fourteenth century onwards, and some account of their linguistic peculiarities. Starting from Northern Arabia, it is argued, they managed to occupy Damascus and other rich districts during the 'bellum omnium contra omnes' which the Tel-el-Amarna letters disclose. It was in the west that they came into closest contact with the Hebrews and Canaanites, but their power reached east from Mesopotamia. Possibly even the Greeks came into touch with them, if we are prepared to identify the Eremboi of *Odyssey* iv. 84 with Aramæans (pp. 54-55). Dr. Schiffer also

(p. 145) holds that the Ituræans whom Eupolemus mentions among the foes of David were Aramaic inhabitants of Zobah. There is a good note (p. 81 f.) on the O.T. phrase 'beyond the River,' in the course of which he conjectures that some authentic source may lie behind the narrative of 1 Ch 19^{16f.}, when the 'Helam' of 1 S 10¹⁷ is taken to be a corruption of the Aramaic 'Ahlamê.

Dr. Schiffer's conclusions often run counter to ordinary opinions on the subject. But his monograph is remarkably convenient as a statement of the relevant data which count as evidence, and he furnishes students with the materials for pronouncing either against or in favour of his theories.

JAMES MOFFATT.

Oxford.

In the Study.

New Books for the Study.

The Bible.

It is many years since Dr. Henry Reynolds published his book on John the Baptist. We have had Mr. Feather's book since then. But John is a great person, and needs interpretation for every new generation. The Rev. Alban Blakiston, M.A., has studied the whole subject of John's ministry and his influence. His book, entitled *John Baptist and his Relation to Jesus* (Bennett; 6s. net), is, however, most noteworthy for the chapter on the Baptist sect. Nowhere else in English will this difficult matter be found so fully and so credibly recorded.

A translation of Professor Bernhard Duhm's *The Twelve Prophets* is welcome. Duhm is 'advanced,' but we are all advancing. The translation has been done, and it has been done well, by Professor Archibald Duff of the United College, Bradford (A. & C. Black; 3s. 6d. net).

The Rev. W. Montgomery, B.A., B.D., who translated so well Schweitzer's *The Quest of the Historical Jesus*, has now translated also the same author's book on *Paul and his Interpreters* (A. & C. Black; 10s. 6d. net). It is a critical history of

criticism on Paul, Paulinism, and the Pauline Writings, from Grotius in 1641 to Schlatter in 1910. And for once the criticism is of more value than the construction. It is of some consequence what Schweitzer himself thinks of Paul, but it is of more consequence that he sifts the thinking of others and separates their wheat from their chaff. And it is all to our advantage that tender mercy is not to be found in all his work. He is particularly severe on Wrede, but it will create no reaction. If it would bring men to a greater sense of responsibility, responsibility to past scholarship (we do not say ecclesiastical tradition), how great would that gain be. But there is little hope that even this comprehensive criticism will serve so desirable an end as long as a student of theology is expected to win his spurs by display of daring.

In any case, this book of Schweitzer's, again so admirably translated, is one of the indispensable tools. It will save endless toil; it may even help us to save our souls.

A new edition has been issued of *The Paragraph Psalter*, as arranged for the use of Choirs by Bishop Westcott. The book has passed through many reprints. The new editor is A. H. Mann, M.A. (Cambridge: At the University Press; 1s.).

Two Assistant Mistresses of St. Leonard's School, St. Andrews, Miss G. Wynne-Edwards and Miss K. H. McCutcheon, B.A., have compiled a volume of *Notes on the Hebrew Prophets* for the use of public school pupils (Oxford; Clarendon Press; 2s. 6d. net). It is the outcome of their experience. They found that to place a book like this in the pupil's hands was better than to dictate notes; it saved time, secured accuracy, and enabled the pupils to concentrate on the Bible itself. The book deserves the highest possible commendation. It is thoroughly reliable in scholarship, unerring in tone, and serves its end successfully.

If the Bible is not well taught in schools, if it is not taught after the assured results of scholarship, it will not be for want of school books. But it is not enough to teach the new conception of the Bible to children. It must be given to their parents. This is the attempt made by the Rev. A. S. Hill Scott, M.A., Vicar of St. Lawrence, Seal, and the Rev. H. T. Knight, M.A., Rochester Diocesan Missioner, in *Lessons from the Old Testament* (Oxford University Press; 3s. 6d. net). Only Part I., containing an exposition of the Lessons from Advent to Whitsuntide, is yet published.

Mr. Murray has published the second part of a Charge delivered by Bertram Pollock, C.V.O., D.D., Bishop of Norwich, at his primary visitation in 1912. The title is *The Bible To-day* (2s. 6d. net). The first part of the Charge dealt with matters peculiar to the diocese—this part with a matter of utmost interest to all.

Dr. Pollock is alive to the importance of it. The visitations of the Bishop of Norwich take place only once in seven years. He felt, therefore, that he must not miss his opportunity, and he chose the Bible as the subject of his addresses, of which there were seven in all. From first address to last it is an encouragement to Bible study. The Bishop of Norwich has his mind clear on questions of literary criticism, and he can express his mind clearly. But he is no dogmatist. He encourages individual study with a due sense of the inheritance. He is no dogmatist, and he is no obscurantist. On the New Testament he is cautious; on the Old he is both free and firm.

Mr. David Nutt has evidently undertaken the

publication of a series of Sacred Latin Texts. The first number is *The Epistles and Apocalypse from the Codex Harleianus* (21s. net).

It is a fine demy 8vo volume in beautiful type, and press-corrected to the last comma. Its appeal is to the student of the New Testament; the more a student the more irresistible being the appeal. But who will be able to resist the artistic attraction of the plates which the volume contains? It was well done to produce them in this fashion, whatever the expense, and the enterprise will not go without reward.

The MS. belongs to the Harley Library in the British Museum, where it is numbered 1772. For New Testament critical purposes its designation is z (in Wordsworth Z₂).

There was a time, and it was a long time, in which the Apocalypse was really and truly a sealed book. The old methods of interpretation had become unfruitful, and there was no reliable new interpretation. But the Apocalypse has been opened again. Swete has written, and Anderson Scott, and Schweitzer; and now, month after month, we receive a new exposition. This month there are two, of which the second in time is *The Age-long Struggle, Christ or Caesar*, by the Rev. Frederic C. Spurr, of Melbourne, Australia. It is, in the author's own words, 'an explanation, rational, historical, evangelical, and reverent, of the Book of the Apocalypse' (National Free Church Council; 1s. net).

Dr. Philip Vollmer, Professor of the New Testament in the Central Theological Seminary, Dayton, Ohio, has prepared a 'Textbook for Higher Institutions of Learning and Advanced Bible Classes,' which has been published by Messrs. Revell under the title of *The Modern Student's Life of Christ* (4s. net). It is equally adapted for classes and for private study. The questions can be set by the teacher, or be taken by the pupil direct from the book. And the paragraphs may be amplified according to the teacher's will and knowledge, or they may be enlarged by the pupil's reading, a select list of books for further use being furnished at every step in the journey. Altogether, it is a thoroughly workmanlike book, the result, we have little doubt, of a successful teacher's experience.

In a very modest preface, the Rev. R. W.

Pounder explains the origin of an able volume of *Historical Notes on the Book of Revelation* (Stock; 5s. net). The word 'Historical' may suggest old theories of interpretation, all of which are an abomination to this author. He is thoroughly modern. His history is the history of the time when the Apocalypse was written. That history he knows intimately, and makes surprisingly effective use of it. Nor is he content with the external. He has studied the book itself with all the aids of the scientific expositor, and has furnished his readers with a valuable commentary on its place in the history of thought.

Theology and the Church.

Of all our great writers in theology the most difficult to comprehend is Principal P. T. Forsyth. He has no right to be so difficult. A smaller writer may not be able to help it. His ideas may be misty, or his language may be inadequate. But Dr. Forsyth's ideas are manifestly clear enough to himself and to us when we catch up with them. The whole trouble is that he has too many ideas at a time. They are always cleverly expressed. But they come into the page tumbling over one another.

Dr. Forsyth has written a book on *The Principle of Authority* (Hodder & Stoughton; 10s. 6d. net). It is a great book. The whole subject is treated under three heads—the Principle of Authority in relation to Certainty, to Sanctity, and to Society. And under each head the subject is handled with fulness and precision of knowledge. It is a great book. It will repay the determined student amply, the more amply perhaps the greater the determination required to master it. Our only complaint is that the less resolute will miss the rich kernel of truth and life it contains because the shell is so hard to crack.

Now we are not going to search the book for a good example, that Principal Forsyth may be confounded. Here is a page which has a commanding idea well kept in view throughout. But see how there crowd about it all kinds of ideas that might at any moment bear it down. The topic is Authority and Free Thought.

'And one psychological change I have named should be noted in particular. The idea of personality, the more it has been challenged by naturalism, develops the more, and steps to a commanding

place. The person is ousting the old idea of the individual. The moral person we grow to is replacing in our interest the elemental instinctive individual with which we start. Moral personality is sending wild egoism to its own place. Discipline discredits mere growth. And the prime object of society is less and less to make a ring for the individual, and give him room to make a mess or a success of his life as he likes; but it is to develop (that is to say, to create) moral personality. The individual with his egotism is born, but the personality has to be made. It grows; and some weak, violent, or obstinate people die without it. The individual is the necessary product of natural evolution; but the personality grows only through the exercise and discipline of moral freedom, judgment and responsibility. It grows through moral freedom trained by social culture, but still more by super-individual, supernatural powers; which are gathered up into a creative point in Jesus Christ, and flow down through history in the mighty stream of His Church, and all the Church connotes for the world. It is only as we acquire this personality that we really experience God, and the freedom, the largeness, that such an experience gives to thought and life. If a theistic experience give much freedom and range to thought, how much more a Christian. (Judaism has no dogmatic, no theology. Its thought expands in every direction but this.) It is the morally-educated personality that owns the true authority, and feels how spiritual it is and yet how influential upon mental conclusions, how inward it is yet how beyond us, how real it is, how inevitable, how blessed. We believe best, repent best, love and obey best at the last, and not at the first. The first love has the romance, but the last has the reality, the kingdom, power, and glory. And we then learn that external authority is only mischievous, not when it comes to us from without (for all authority must), but when it represents a kind of pressure which cannot evoke and cannot nourish our moral soul.'

In his *Words of Witness in Defence of the Faith* (Hodder & Stoughton; 5s.), the Rev. G. S. Streatfeild, M.A., Rector of Goddington, regards 'the Faith' with the concern of a scholarly conservative. He has little sympathy with the prevailing attitude of German scholars, or even of advanced scholars in this country, towards the Old Testament; he

has less sympathy with any radical criticism of the New. It is not from men like J. M. Robertson or W. B. Smith that he considers the Faith to be most in danger. It is from Harnack or E. F. Scott. Still, he is no worshipper of tradition. There are many who will heartily agree with him in all that he says, and will welcome his comradeship.

The acceptance of the theory of evolution has raised the question of the existence of original sin in such a way that we can no longer shelter ourselves behind even Browning. But there is much misapprehension of the meaning of evolution and of the meaning of sin. It is to clear up the misunderstanding about sin that Dr. F. R. Tennant has written his new book, *The Concept of Sin* (Cambridge: At the University Press; 4s. 6d. net).

Now, while Dr. Tennant uses his ability and the most of his book in the process of definition, he does not fail to tell us how impossible it is to hold the doctrine of original sin together with the doctrine of evolution. Whatever else sin is it is of the individual. I am a sinner because I have sinned.

And that being so, Dr. Tennant holds it possible for any man to live a sinless life. He does not know of any mere man who has done it. But he does not see why not. He therefore in this way meets the *a priori* objections of all those who deny the sinlessness of Jesus. Even if he were only man He might have been 'without sin.'

Messrs. Duckworth have been clever enough to persuade Professor James Moffatt to write one of the volumes of their series of Studies in Theology. He has written on *The Theology of the Gospels* (2s. 6d. net). And he has written in no conventional or traditional manner. His study has been thorough, his conclusions are his own. The very titles of his chapters are attractive—'the God of Jesus,' 'the Person of Jesus,' 'the Spirit of Jesus.' And inasmuch as the chapters were first delivered as lectures the whole book is perspicuous and comprehensible.

In a fine spirit of Methodist loyalty, with plenty of knowledge, and with much skill in description, a short history has been written by Professor George G. Findlay, D.D., and his daughter, Miss Mary Grace Findlay, M.Sc., of the work of the Wesleyan Missionary Society during the last

hundred years. The title is *Wesley's World Parish* (Hodder & Stoughton; 1s. net).

In the present crisis the Bishop of St Asaph is up and doing. He has published a volume entitled *Landmarks in the History of the Welsh Church* (Murray; 6s. net). For he is convinced that there is ignorance everywhere regarding the Welsh Church, and he has been careful to draw up a narrative of facts (not omitting the needful commentary), so that if the disestablishment of the Church comes, he at least may have his conscience clear.

Harnack's books are published in English as rapidly as the translation can be made after their issue in Germany. For, since he captured us all by his *What is Christianity?* there has been no falling off on his part in the matter of production or on our part in the matter of appreciation. The latest book and translation is *Bible Reading in the Early Church* (Williams & Norgate; 5s. net). The translator is the Rev. J. R. Wilkinson, M.A.

'The Early Church' ends with Theodoret, the whole period being divided into three parts—the time before Irenæus, from Irenæus to Eusebius, and from Eusebius to Theodoret. The facts may be found in Professor von Dobschütz's article in the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*, but, of course, Harnack has found them for himself, and made his own imagination play upon them.

By giving his book the title of *The Revolutionary Function of the Modern Church* (Putnams), the Rev. John Haynes Holmes, Minister of the Church of the Messiah, New York, wishes to suggest that in the past attention has been directed to the interests of the individual, but in the future it will be turned towards the interests of society, that that is nothing less than a revolution in life and conduct, and that it is the Church that must cause the revolution to come. Mr. Holmes does not deny the value of the individual; he does not deny that the individual was the first object of interest to Christ; but he believes that the place of the individual in the community has never yet been recognized, nor the community itself as a community properly attended to. The work of the Church of the future is to see, not only that individual souls are saved, but also that the King-

dom of God shall come. It is a passionate, persuasive book.

Among the Cole lecturers are Dr. John Watson and Professor George Jackson. The latest lecturer is the President of Brown University, Dr. W. H. Perry Faunce, who states his subject in the form of a question, *What does Christianity Mean?* (Revell; 3s. 6d. net). He expresses it also by 'What is Christianity trying to do in the Modern World?' After saying what it is not—it is not ritual, it is not a series of propositions, and the like—he comes at last to his meaning: *Christianity is purpose*; and he puts it in italics. 'It is the revelation of the persistent loving purpose of the eternal God, and the implanting of that same purpose in the life of man.' Then throughout six lectures that definition is explained and illustrated.

The Rev. James W. Lee, D.D., like many of his countrymen in the United States, has great faith in Science. He uses the word in a large way, so that it is not easy to bring him to book. But when he roundly asserts that *The Religion of Science* is to be the faith of 'coming man,' and gives his volume that title, we may tell him that we do not believe it. For Science, in any accurate use of the word, leaves out imagination, and that in spite of Tyndall's protest; and in leaving out imagination, it leaves out the larger and the greater part of man, both come and coming. This is the second edition of his book (Revell; 5s. net). There is no surprise that it has outrun an edition, for it is written with confidence and skill.

Professor Revere Franklin Weidner, D.D., LL.D., of the Chicago Lutheran Theological Seminary, has written 'Outline Notes' on *The Doctrine of Man*, based on Luthardt (Chicago: Wartburg Publishing House). It is a book for students—not Lutheran only—and it has all the evidence of Dr. Weidner's experience in teaching and in book-making.

Sermons.

Three more volumes have been issued of the 'Short Course Series' (T. & T. Clark; 2s. net each). They are (1) *The Psalm of Psalms*, by Professor Stalker—a rich exposition of the richest and most endearing of all the contents of the

Psalter, the 23rd Psalm; (2) *The Higher Powers of the Soul*, by the Rev. George M'Hardy, D.D., eight sermons on subjects of paramount importance rarely handled in the pulpit, or handled unphilosophically—the Conscience, the Reason, the Memory, the Imagination, and the like; and (3) *The Song of the Soil*, by Professor W. G. Jordan, B.A., D.D., a selection of Old Testament passages like Ps 137 (which is the Song of the Soil), Is 2²⁻⁴, Zec 2¹⁻⁵, all of which are in themselves sermons of immediate appropriateness, but are rendered more sermonic and more appropriate in Dr. Jordan's fresh modern handling.

It is sometimes said that to answer the sceptic from the pulpit is to raise up sceptics. But every man must judge for himself. The Rev. E. Aldom French has preached and published sixteen sermons, and they are all more or less, some wholly, in answer to popular forms of unbelief. He calls his book *God's Message through Modern Doubt* (Duckworth; 1s. 6d. net). The greatest doctrines are defended, and they are defended with manifest skill and good temper.

Uniform in idea and appearance with the *Talks to Girls and Boys on Sunday Mornings* of the Rev. S. P. Bevan, we now receive *More Talks to Girls and Boys* by the same author, and *Sunday Morning Talks to the Children*, by Archibald Reith (Griffiths; 2s. 6d. net each). There is more in these books than the ordinary volume of children's sermons contains; and it is expressed more idiomatically.

Mr. Griffiths is the publisher also of *What a Child ought to know about the Bible* (2s. 6d. net). It is a book in which the contents of the Bible are set forth in simple language and careful selection. The author is the Rev. H. R. Stevenson, M.A.

This has been a most productive sermon season. But no better volume has seen the light than *The Word of the Cross* by the Rev. A. B. Macaulay, M.A., of Stirling (Hodder & Stoughton; 6s.). Its ringing note of ethical evangelicalism is most cheering in days of doubtful disputation. Its fine literary flavour is most agreeable in days of rude advertisement. There is also a grateful sense of leisureliness, as if the precept 'He that believeth shall not make haste' were ever in the preacher's mind.

The Rev. William Ewing, M.A., spent many years in Tiberias, and came to know Palestine as few know it. Now, as minister of Grange United Free Church in Edinburgh, he has preached seven sermons and published them under the title of *Cedar and Palm* (Robert Scott; 1s. 6d. net) that we may see how much a knowledge of Palestine may do for the preacher of the Gospel. It is not that the truth is illustrated; the truth is true, because the land is so familiar.

Virginibus Puerisque.

February.

BY THE REV. ROBERT HARVIE, M.A., EARLSTON.

‘The Lord is my shepherd.’—Ps 23¹.

I WANT to speak to you boys and girls to-day about this month of the year. February is the ‘wolf’ month. It was called so by the Romans. They believed there were a great many gods—not just one as we believe—and the special duty of one of their gods was to protect them from harm and danger.

The particular way in which they thought of evil coming among them was like a wolf among sheep, to destroy them or to carry them off.

In order to please this god and to make sure of his protection, they held a feast in honour of him during this month, and they thought they would please him best if they purified themselves, both in heart and in all their ways, so they called it the Feast of Purification. That is how this month got its name. It comes from the Latin word which means ‘to purify’ (*februare*).

Now when King David wrote the words of this psalm, I am sure he was thinking of the time when he was a shepherd lad and had care of the sheep and the lambs. Once when he was watching them, a lion came and took a lamb out of the flock, but David went after it and killed it. Another time a bear came and David killed it too.

I am quite certain that David thought about the lion and the bear just as the Romans thought of the wolf. They showed him how often the sheep and the lambs were in danger, and then he thought how often we are all in danger. But again he remembered how he had gone after the wild beasts and had killed them, because

he was the shepherd, and he felt sure that God would take as much care of *him* as *he* took of his sheep.

Now the Romans were wise in thinking of evil as being like the wolf—for the wolf is so cunning and anxious to take advantage of animals weaker than itself.

If you have read the fairy tale of Little Red Riding Hood you will remember how the wolf met the little girl in the wood, and after finding out all he could about her grandmother—he showed how cruel he was and how wicked by going to the cottage to take the old lady’s life.

I wonder what the wolf means for us, and if we still need a shepherd. I think we do, and Jesus is *our* Shepherd.

When He was sending his disciples out to preach He said to them, ‘I send you forth as lambs among wolves.’ He meant that they would meet with temptation to do wrong, and some people might be cruel or unkind to them, and Satan would try to persuade them to do wrong as he had done to Jesus Himself. But they were always to remember that He was their Shepherd, and that if they were true to Him and always did right He would protect them and keep them from harm.

A friend of mine was a Sabbath-school teacher, and one of his scholars was ill, so he went to see him. Some time after my friend had left, the boy went to sleep, and when his mother went in and saw him she noticed something strange. The boy had his hands across his breast, and his right hand was holding the finger on the other next the little one.

She could not understand it till the teacher went back again. He had been telling the boy the story of the Good Shepherd, and he asked him to say our text over, making him count each word on a finger. So the fourth word was on the fourth finger. It stood for the word ‘my.’ It is a great thing to know that the Lord is a Shepherd. but it is far greater to be able to say ‘The Lord is *my* Shepherd.’

If God is our protector we must ask His help in every time of danger. And though the sheep in the fold are more than we can number, yet each of us can be sure that God sees *us*, and cares for *us*, and we can all say—

‘The Lord is *my* Shepherd.’

Jonathan's Boy.

BY THE REV. JAMES RUTHERFORD, B.D., EDINBURGH.

'But the lad knew not anything.'—I S 20³⁹.

I want you to think of this lad who was running and picking up the arrows for his master. We find him in the story of Jonathan and David who were such great friends.

David was in great danger because of the anger of King Saul, Jonathan's father. When the fit of madness came upon the king he wanted to kill David, and so it was not safe for David to come to the king's court. Jonathan and David made this arrangement—Jonathan was to tell David when the king was angry. They arranged how it was to be done; they arranged, as we say, a code of signals. Jonathan was to go out in the morning to practise archery; he was to take a boy with him to retrieve his arrows. If Jonathan shot an arrow far away and called out to the lad, 'See, it is away beyond,'—that was to mean one thing. If the arrow fell short and Jonathan cried, 'See, come near, it is on this side,'—that was to mean another thing. So the boy ran to pick up the arrows, but he did not know that there was a fugitive, a listener, among the bushes, and all the time he was carrying a message from Jonathan to David.

Now I want you to think about this because there is a great deal like this in life. Very often we do not know what we are doing; we are often unconscious of the messages that we may be carrying. A very simple illustration of this, perhaps the simplest, is to think of the postman. You see him as he comes up the street, ringing bells and dropping letters into boxes. We know that he is bringing into communication people who are far away from one another. He is carrying all kinds of messages—of joy, and sorrow, and business. The postman does not know; he is all unconscious of the message; and yet without him it never would come to you or me. Or you may think of a wise man, a great teacher or thinker. He has a message for the world. How is it that his message comes to us? Well, you may go up to Nelson's, or to some great printing and publishing works in the city, and there you see the men and the girls busy printing, binding, making books. They do not know about the message. They do not know what is in the books. They do not

need to know. And yet, although they are unconscious of it, without their printing and binding and book-making that message would never come to you and me.

Think of the boy; think of the postman; think of the printer. We never know what message we may be carrying.

Now there is a beautiful poem by Robert Browning which you will read when you get older, and which teaches us this lesson. The title of it is 'Pippa Passes.'

Pippa is a girl's name. Pippa was a work-girl, a silk-winder in a town in Italy; and the poem tells how she spent her holiday, the only one she had in the year. She went out into the streets and all about the town, and wherever she went she was singing like a bird for the gladness of her heart. The poem tells how the snatches of her song came like messages from God to one and another. As she went along the street the song floated through the open window, and came as the very word that some one needed. When she came home at night tired, she thought she had been doing nothing, only singing in the gladness of her heart; but God had been using her to take His message to one soul and another. Oh, there are many links in the chain of God's purpose; there are many agents in the doing of God's work. We never know!

You remember how we read in the New Testament about another boy who had gone away in the morning, perhaps for a day's fishing, and he took plenty of bread with him—five loaves in his wallet. When he got up among the hills of Galilee, out on the bare wide moorland, he saw a great crowd of people; and like any boy he went into the middle of the crowd; and one of the disciples caught hold of him, and said, 'This is what we have been waiting for: here is a boy with bread.' And you know what happened. He did not know that he was taking bread to Jesus, and that these rolls of his would pass into the Saviour's hands, and be used to feed the thousands. We never know!

Should it not make us thoughtful, careful? We should call nothing little or common. And should it not encourage us? We do not know, but God knows; and perhaps some day we shall come to know what we have been doing when the secret things are revealed, and when God says, 'The last shall be first, and the least greatest.'

Cura Curarum.

BY THE REV. A. F. TAYLOR, M.A., ST. CYRUS.

'High thoughts at first, and visions high
Are ours of easy victory;
The Word we hear seems so divine,
So framed for Adam's guilty line,
That none, unto ourselves we say,
Of all his sinning, suffering race
Will hear that word, so full of grace,
And coldly turn away.

But soon a sadder mood comes round;
High hopes are fallen to the ground,
And the ambassadors of peace
Go weeping that men will not cease
To strive with heaven—they inly mourn,
That suffering men will not be blest,
That weary men refuse to rest,
And wanderers to return.

Well is it if has not ensued
Another yet unworthier mood,
When all unfaithful thoughts have way,
When we hang down our hands, and say,
"Alas! it is a weary pain
To seek with toil and fruitless strife
To chafe the numbed limbs into life,
That will not live again."

Then if spring odours on the wind
Float by, they bring into our mind
That it were wiser done, to give
Our hearts to nature, and to live
For her; or in the student's bower
To search into her hidden things,
And seek in books the wondrous springs
Of knowledge and of power.

Or if we dare not thus draw back,
Yet oh! to shun the crowded track
And the rude throng of men! to dwell
In hermitage or lonely cell,
Feeding all longings that aspire
Like incense heavenward, and with care
And lonely vigil nursing there
Faith's solitary pyre.

Oh let not us this thought allow—
The heat, the dust upon our brow,
Signs of the contest we may wear:
Yet thus we shall appear more fair

In our Almighty Master's eye,
Than if in fear to lose the bloom,
Or ruffle the soul's lightest plume,
We from the strife should fly.

And for the rest, in weariness
In disappointment or distress,
When strength decays, or hope grows dim,
We ever may recur to Him,
Who has the golden oil divine,
Wherewith to feed our failing urns,
Who watches every lamp that burns
Before His sacred shrine.'—R. C. TRENCH.

'A certain bishop consulted St. Francis de Sales as to his intention of retiring into private life, citing St. Gregory Nazianzen, who resigned Sasuna, Nazianzum, and finally Constantinople, and retired to his farm. . . . The stranger went on to say that he was like a torch wasting itself in giving light to others and that he had no time to think of his own soul. "But the salvation of your people so nearly concerns your own," Francis replied, "that surely you are working for that while toiling for them. How can you save your own soul otherwise than by labouring for their souls, seeing that is the work to which God has called you? . . . Abide in the ship where God wills you to make the voyage of life; the passage is but short; it is not worth while changing. If your head swims in a great ship, it will be still worse in a little tempest-tossed bark, for though a quieter position may seem more restful, depend upon it there will be no less trial and temptation even there.'"

'Who care only to quit a calling, will not make The calling what it might be; who despise Their work, Fate laughs at, and doth let the work Dull and degrade them.'—J. INGELOW.

'A man's first wonder when he begins to preach is that people do not come to hear him. After a while, if he is good for anything, he begins to wonder that they do.'—PHILLIPS BROOKS.

'The noblest ministries in the Church are those of old men who have kept the freshness of their youth.'—PHILLIPS BROOKS.

'Let us rejoice with one another that in a world where there are a great many good and happy things for men to do, God has given us the best and happiest and made us preachers of His truth.'—PHILLIPS BROOKS.

What were the Churches of Galatia?

By SIR WILLIAM M. RAMSAY, LL.D., D.D., D.C.L., EMERITUS PROFESSOR OF HUMANITY
IN THE UNIVERSITY OF ABERDEEN.

IV.

IN 16³ the ceremony of 'setting apart' and consecrating Timothy for his new duties is implied, and this took place, necessarily, at Lystra.¹ Paul and his party were now on the frontier of the other converted region, and as soon as they moved a few miles to north or north-west they must enter it. No alternative was open to them. Luke now gives the name of this region, which they must cross, τὴν Φρυγίαν καὶ Γαλατικὴν χώραν. They entered it, and probably they made a preaching tour through it, as the verb διέρχομαι with the accusative always implies more than the mere passing across the region,² though it is not elsewhere used to indicate the formation of new churches in an unconverted country.

In this region their procedure was not the same as in Cilicia. They did all that is mentioned both in 16⁴ (delivering the Apostolic letter) and in 16⁵ (confirming the churches). In Cilicia they had not delivered the letter, for that letter had been addressed to the churches of Syria and Cilicia, and had been sent direct to them. There was therefore no need for Paul to deliver it. It had not been addressed to the churches of the two regions, and therefore Paul now delivered it to the churches as he went, identifying himself with its intention and decision, and urging all his converts to observe it loyally. As to 16⁵ it is to be taken as stating a universal fact, viz. a process of 'confirming the churches,' similar to what Paul did in Cilicia (15⁴¹); and it describes the result, viz. the strengthening and rapid increase of the congregations. The correct punctuation and division in Westcott and Hort's text shows that this is the interpretation: 16⁴ is of narrower, 16⁵ of wider application.

The statements of 16⁴ and 16⁵, which have been made for the first region, are to be understood as applying to all the rest of Paul's work. Everywhere he carried out the same policy, urging all to live according to the Apostolic decree.

¹ Paul co-operated with the Lystran presbyters in the consecration; cf. 2 Ti 1⁶ with 1 Ti 4¹⁴.

² Perhaps not in 19¹, where any preaching was unsuccessful.

The original aim of this journey is implied in the second clause of 16⁶. This aim had been, after revisiting and confirming his first churches in the two regions, to preach in the next province on the road westwards, viz. Asia. This aim might have been declared before the journey began, but is not stated by Luke, and perhaps was not published by Paul at that time (cf. 15³⁶). The other point at which this aim can most suitably be declared, is when the moment for putting it into execution has arrived in 16⁶. This implies that the 'Phrygian and Galatic region,' which was traversed in 16⁶ before Asia is mentioned, was the western of Paul's two converted regions: he confirmed (1) the eastern region, (2) the western; (3) he was prevented from his next aim of preaching in Asia; (4) he turned in another direction (viz. towards Bithynia, which lay beyond Asia on the north).

The same result follows from another consideration. In 16³⁻⁵ Paul is in Lystra. Unless he went back eastwards towards Cilicia, or turned away south into Isauria, he must cross the western region (that of Antioch and Iconium) before he could reach either Asia or North Galatia; there was no way to avoid this. Moreover, Paul had started from Syria with the intention of visiting 'the brethren in every city' of his first journey. There is no conceivable reason why he should abandon that intention. Such change of purpose for no reason is foreign to his nature and his policy. From Lystra we may say with absolute conviction that Paul went to the cities of the western region, Iconium and Antioch. Could he have abandoned his visit to 'the firstfruits of' the province and of the Roman Imperial mission? This consideration shows that 'the Phrygian and Galatic region,' which is mentioned between Lystra and Asia, is the region of Antioch and Iconium.

As a third argument, that was the name and description of the region in the strictest, most accurate, and most complete sense. The region is now well known through recent investigation. There was such a recognized and delimited ad-

ministrative division of the province Galatia, as will be shown. If there had existed any uncertainty before, it becomes clear, from the name in Ac 16⁶, that this region is the one called Phrygia or Mygdonia in inscriptions and in Pliny and Ptolemy; it was one of the governmental divisions of the province Galatia (on which see a later section).

VIII. CONSTRUCTION OF 16⁶.—The text of 16⁶ has given rise to much discussion. The weight of authority is in favour of διήλθον . . . κωλυθέντες, and against the *textus receptus* διελθόντες . . . κωλυθέντες . . . ἐλθόντες. For our present purpose the matter is immaterial; and I need only say that, while here for once (and by no means the only time) the *textus receptus* is probably right, as giving a much more vigorous and Lukan structure, and bringing out prominently the orderly sequence of events, yet the strong consensus of modern opinion in favour of accepting the text of the great MSS. should be deferred to in this investigation. We therefore take the text as διήλθον . . . κωλυθέντες. Even with that text there is no difficulty in understanding that the verbs follow the orderly sequence of time, and state successive stages in the action;¹ but here again we may defer to the belief that κωλυθέντες must indicate an action prior to διήλθον, 'because, they were prevented . . . therefore they traversed the Phrygo-Galatic region.' In the run of such a narrative, where he has to enumerate a long series of successive actions, Luke generally makes the verbs follow the order of time: a good example is 16²²⁻²⁴. Let us, however, accept the view that κωλυθέντες as an aorist must be in time antecedent to διήλθον (compare for this sense 16³⁹, ἐφοβήθησαν ἀκούσαντες). We should then understand the sequence of actions thus: Paul, having in mind at Lystra his plan of going on to Asia from Galatia, was ordered by the Spirit not to preach in Asia. He therefore made a tour through the Phrygo-Galatic region, which he had already influenced so profoundly from end to end (13⁴⁹): cities which he had never seen had been affected indirectly on his first visit: he now visited them. Hence the whole western region is mentioned, and not

merely Iconium and Antioch. In the eastern region he visited only the two cities.² In the western region he had many disciples outside of Antioch, and he made a progress through the whole region of Phrygia Galatica. He carried out his original intention all the more thoroughly because the next stage of his intended journey had been forbidden.

We should then have to suppose that the prohibition to preach in Asia was communicated to Paul already in Lystra, and may have been part of the commands issued by the Spirit which were connected with the choice and the mission of Timothy (1 Ti 4¹⁴). The order of events would then be as follows: (1) The sending forth of Timothy, and prohibition in respect of the further journey in Asia; (2) journey throughout the Phrygian region, waiting further instructions; (3) no instructions having been received and Asia being still barred, Paul at last turned away north to the great cities of Bithynia; (4) having reached (Kotiaion?), where the Bithynian way crossed the road from Mysia to the east, Paul was forbidden to go on to the north, and turned west towards the coast, making his way through Mysia, which was part of the province Asia, and therefore unable to preach there (παρελθών).

Thus 'inasmuch as they were forbidden [to put in effect his intention] to preach in Asia, they made a tour [not merely to Iconium and Antioch, but also] in the Phrygo-Galatian region; and when they [turned northwards and] were come over-against Mysia, the Spirit of Jesus suffered them not.' Here is a clear definite description of a journey stage by stage. On the North-Galatian view there is no continuous journey, and no intelligible picture: 'Paul came to Derbe and Lystra: then jumping over the region of which Antioch was capital, and neglecting the disciples whom he had intended to visit there, he travelled through Phrygia Magna (which was part of the province Asia) and North Galatia [founding several churches in the latter, which seem unworthy of mention]; and when they were come over-against Mysia, they were forbidden to enter Bithynia.' There is no continuity in this description. After skipping the region of Antioch, the journey proceeds through Phrygia Magna to

¹ There is a common tendency among modern scholars, when one meaning or construction or usage occurs in an author twenty times as often as another, to eliminate or explain away the exceptional cases. This is false method. The less usual occurs. At present, however, I am discussing geography; and the question is indifferent in that view.

² Though his personal influence did not penetrate beyond the two cities, yet the churches were active centres (see below, § IX.).

Galatia. There it was interrupted: residence in several cities and the founding of several churches there required much time. Yet the writer proceeds as if there had been no break in the journey, 'when they were come over-against Mysia.' A writer who said this did not think of any break: he thought that the travelling was continuous, and was not stopped by a long illness, by a residence in some city during that illness, and then by the work of conversion, teaching of converts and organization of churches in other cities (see § I.). Either he knew of no new churches, or his account is bad in the extreme, and you must take refuge in the theory that Luke could not tell a story and could not describe intelligibly or intelligently a sequence of actions.

IX. THE TWO REGIONS ON THE THIRD JOURNEY.—Both North Galatians and South Galatians are necessarily agreed that Paul's route on his third journey must be interpreted in accordance with the second. 'He went through the Galatic region and Phrygia, establishing all the disciples,' *i.e.* he traversed countries where there already existed converts. Evidently the purpose of the journey was to confirm the disciples. Paul visited every place where there were Christians in the Galatic region and Phrygia; none were omitted. Here already there is an anticipation of the plan which was gradually disclosed on this journey: Paul was making his final and complete circuit of his young churches, then he would visit Jerusalem, carrying the offerings of all his churches, and then he would visit Rome (19²¹). There can hardly be a doubt that on this journey he 'gave order to the churches of Galatia concerning the collection for the saints' (1 Co 16¹); the order was given personally: the 'establishing of all the disciples' was consummated by this collection. The Apostle's plan was to interest 'all the disciples' in the welfare of the original saints in Jerusalem, to bind the new to the old disciples by the tie of charity and love; his heart was already filled with the 'Hymn of Heavenly Love' (1 Co 13¹). He knew from past experience the influence which a contribution for a good and loyal purpose would exert in conciliating the older and the newer churches to one another (Ac 11^{29f.} 12²⁵); and he wished to stimulate fraternal feeling among the newer churches.

The purpose of the third journey was to link up the provinces of Galatia, Macedonia, and

Achaia in two ways: first, geographically, by making the intermediate province of Asia a stronghold of Christianity ('all they that dwelt in Asia heard the word,' 18¹⁰), and thus facilitating communication and intercourse among the scattered churches, so that everywhere the Christian on a journey should find friends and associates;¹ in the second place, spiritually, through the unifying power of love and common action for an ideal. Hence the emphasis laid on the visiting of 'all the disciples': none were to be omitted; all the old converts were personally face to face with Paul for the last time, before he attacked Rome and the west; Asia was partly left to his coadjutors (Col 2¹), owing to its vast size and the number of its great cities. Hence also Luke lays stress on the personal appeal to the disciples (18²³): each individual was, so to say, sought out and made to feel Paul's purpose and warmed with the fire of love: in other similar cases (14²³ 15⁴¹ 16⁵) it is the church, as a whole, rather than the individuals, that Paul approached. Now Paul approached the individual members of the churches.

This purpose imperatively required that, as Luke says, 'all the disciples' should be visited and established. The final survey had to be made, and the final warnings given. The address to the presbyters of Ephesus in Ac 20 must be regarded as typical of much that had been said in similar style to the churches of the other three provinces.

Further, Paul made a progress through both regions, and did not merely go to the four cities. This he did in the western region even on the second journey. Now he does it in both. From Derbe and Lystra, presumably, the new influence had been spreading forth through the villages as the disciples, were strengthened in the faith, and increased in number daily' (16⁵).

If the line of this journey be taken, according to the North-Galatian interpretation of 18²³, as leading from Cilicia through Cappadocia to Tavium, Ancyra, Pessinus, and Phrygia Magna (*i.e.* Asian Phrygia) to Ephesus, the purpose of Paul's progress was not attained. He visited the supposed churches of those three Galatian cities,

¹ Epitaph of Avircius Marcellus: in journeys 'I found everywhere pledged friends' (πάντη δ' ἔσχον συνομήβεις: the last word is uncertain, συνομήβεις, συνομήλους, συνομαδοὺς are possible), *Cities and Bish. of Phrygia*, ii. 711, 722 ff.

and in Phrygia Magna he would find no disciples, for though Paul traversed that country on his previous journey, yet he was forbidden to speak the Word there. Why, then, does Luke say that Paul confirmed all the disciples in a great country like Phrygia, where there were no disciples? The evangelization of Asian Phrygia was still a matter of the future. The idea that Luke could write like this is absurd, or supposes absurdity in Luke.

Therefore we must understand that there were disciples both in the Galatic region and in Phrygia, and that Paul's intention was to give them the final instructions and arrange the contribution, before he went to Jerusalem and to Rome: in other words, these are the same two regions which were converted on the first journey, and established on the second journey.

Moreover, how could Luke say that Paul visited 'all the disciples' on this journey, if the Apostle did not visit Antioch, or Iconium, or Lystra, or Derbe, or the region round Antioch? The account contradicts Luke's former narrative. Yet if Paul went through the northern Galatia and Phrygia Magna, he could not visit Lycaonia and Galatic Phrygia.

Moreover, the North-Galatian theorists ought to explain why Paul does not mention any contribution made by the South-Galatian churches to the fund for the benefit of the poor in Jerusalem, which he was organizing for years, and which he carried to Jerusalem at such risk. All the more strange is this, when the Acts records that two South Galatians, Timothy and Gaius, were among the delegates who carried the money. It is evident that Paul attached great importance to this contribution. He regarded it as a means of unifying the whole Church of Christ by co-operation in charity, by sympathy for the poor of the mother-Church, by common effort made for some years in weekly collections, and of reconciling the Jewish Christians in Jerusalem to the new Gentile Churches through the gratitude which the liberality of the latter would inspire in the former. This was Paul's supreme effort in constructive statesmanship: through this we know that he worked as zealously and with as far-sighted effort for unification of all the congregations as he did for the conversion of individuals and the foundation of churches in each city. If he set before Corinth the example of the churches of Galatia, why did he omit the example of Lystra, Iconium, etc.?

This, however, may seem to be a mere *argumentum a silentio*, which is proverbially valueless; but it is not really so. There was a reason why those churches should be mentioned: the value of the contribution lay in its being a gift from all the Pauline churches, and proving the universal goodwill to Jerusalem and the Jews felt by them. As a fact, two delegates from them helped to carry the money to Jerusalem, while there was no delegate from North-Galatian churches. If churches of North Galatia contributed, either they were content to send the money through others who were not of their land (as was the case with Corinth), or they reckoned themselves as belonging to the province Galatia, and therefore as represented by the two representatives of the South-Galatian churches.

There is no explanation for the facts except in this, that the author of the Acts writes in a totally different atmosphere from the Pauline, that he omits or treats indifferently much that Paul valued, and laid stress on much that Paul considered of less consequence. There is no way of finding a unity and a common feeling or purpose in the Acts and the letters of Paul on the supposition that the Pauline churches of Galatia were at Pessinus, Ancyra, etc. The historical outlook which sees Antioch, etc., bulking so largely in the work of Paul, and leaves the churches of Galatia unnoticed, is totally different from that in which the churches of Galatia are very important, and the churches of Antioch, etc., are unmentioned. With a sufficient degree of incapacity on the part of the author of the Acts, however, anything is possible, and nothing seems too stupid or too foolish to the interpreter who starts with the preconception that this author was foolish and incapable. The sane criticism of Luke always has to meet a serious difficulty. In a classical author an interpretation is rejected because it would show him to be inconsistent or stupid. In the case of Luke, some scholars welcome an interpretation which supports their opinion that he was inaccurate, fanciful, and incompetent.

Moreover, in 18²³ Paul is brought to the western limit of Phrygia, which he is said to have traversed coming from the east and going to Ephesus. If his line of march was through Tavium, Ancyra, and Pessinus to Ephesus, he would in 18²³ have reached a point not far from Philadelphia, and be on the point of entering the valley of the Hermus,

one of those low valleys that extend up from the sea. Yet in 19¹ the following part of his journey is described, and it still leads on through the high-lying parts of the plateau.¹ Such a statement is irreconcilable with geographical fact. On the supposed route the 'high-lying parts' are completely traversed in 18²³. Only the low country remains for 19¹. On the contrary, we find, according to the South-Galatian view, that, after traversing Galatic Phrygia, Paul had still a considerable journey before him over the high plateau; and there were two roads open to him, one through Apameia, Colossæ, and Laodiceia, reaching the low country sooner, and the other through Eumeneia, reaching the low country only at the head-waters of the Cayster. We know that he did not choose the road through Colossæ (Col 2¹), therefore he must have taken the other, and thus the phrase 'the higher parts' acquires a special significance, 'High Phrygia.'

In 18²³ it is more clearly evident than on either of the previous journeys that Paul's disciples and churches were in two regions, and only in two: 'the Galatic region and Phrygia' (or 'the Phrygian region'²; both constructions are possible, and both have the same geographical import). Coming from Cilicia he traversed first the region of Derbe and Lystra, and then the region of

¹ τὰ ἀνωτερικὰ μέρη. I formerly supposed that 19^{1a} was a recapitulation of 18²³; but this is not defensible, and I had to abandon it in the second edition.

² The common article indicating that the Galatic region and the Phrygian were a pair united by some bond.

Antioch. The latter, having been named with minute accuracy in the second journey, is now called simply by its ordinary name. Why is the latter called, not Lycaonia, but 'Galatic region'? This is the name that has specially given rise to misapprehension. Why should one single region of the province be singled out beyond others as specially entitled to the name 'Galatic' simply, when this name was equally appropriate to every one of the regions of the province? The answer is that in adding, or in using simply, the title Galatic, Luke is not employing a mere geographical name, but adds this epithet to give information, and to explain the classification of the Pauline churches. Having once given this information about Phrygia (the Phrygian region), he did not require to give it again; and it is not his fashion to repeat information. That consideration eliminates the fullest form, τὰς Γαλατικὰς χώρας, τὴν Λυκαονίαν καὶ τὴν Φρυγίαν, while style prohibits an expression similar to 16^{6a}, when two regions have to be mentioned together.

Moreover, we have here a traveller's expression, caught from the lips of Paul. The Apostle was coming from the east, and had traversed the independent non-Roman Lycaonia, governed by king Antiochus, on his way to Derbe, as he did also in 16¹. Luke does not mention that Lycaonia. He now uses the form which Paul had heard near the Lycaonian frontier: the country on the Roman side was 'the Galatic region,' the country on the eastern side was 'the Antiochian region' (as Ptolemy calls it).

Literature.

THE RULE OF FAITH.

THE Rev. W. P. Paterson, D.D., Professor of Divinity in the University of Edinburgh, was Baird Lecturer in 1905, and the lectures then delivered have now been published by Messrs. Hodder & Stoughton under the title of *The Rule of Faith* (6s. net). The delay is all gain. Dr. Paterson has had time to turn the lectures into a book, usually a necessary process, and in this case most admirable in result; and he has been able to publish at a time when there is more interest in the subject of them.

Their subject is the Rule of Faith. That involves two things, and the discussion of these two things divides the book into two parts. First, it involves the question of authority—where we are to go for that law of life in Christ Jesus by which we are more and more made free from the law of sin and death; and next it involves the discussion of the contents of that law.

And it is hard to say in which half of his book Professor Paterson is most effective, for he is irresistibly effective in both parts. Within the first part, perhaps the most brilliant thing is the exposition of the Roman Catholic position, running

up to and ending with amazement in the dogma of papal infallibility. There is no lack of sympathy in the discussion, and just on that account the impossibility of the situation is seen once for all.

In the second part, the great triumph is in the criticism of the doctrine of election. Every sentence has a history of thought behind it, and thus the whole criticism is contained in five pages. This is the conclusion: 'There is some evidence that the path of movement in Reformed Theology will be found to lie, not in the dubious attempt to deny the causality of God in the foreordination of events and in the determination of human destinies, but in the enlistment of the idea of divine sovereignty in the service of the idea of infinite love.' The sentence has the appearance of compromise. It *is* compromise. Not otherwise can any fully equipped theologian come to rest. But it is not the compromise of the coward. Dr. Paterson dares do all that may become a scholar; who dares do more is none.

DARKEST AFRICA.

Lord Cromer has written an Introduction to *Dawn in Darkest Africa* by Mr. John H. Harris (Smith, Elder, & Co.; 10s. 6d. net). The Introduction is of value because it tells us what Lord Cromer thinks of missionaries. He thinks that their zeal is sometimes allowed to outrun their discretion. He does not give examples. But after thus detaching himself from all complicity with their zeal, he speaks of 'the immense benefits conferred on civilization by missionary and philanthropic agencies.' And then he admits that it was the missionaries 'and Mr. Morel' that brought to an end the Leopoldian reign of terror and torture in the Congo.

Of Mr. Harris and his book we can judge for ourselves. The book is the outcome of residence and travel in the Congo since 1898. It is a traveller's book mainly. There is all the ease both of impression and of expression which the traveller is accustomed to offer us—the resolve to be readable first and let other things follow as they can. And if it is not possible to read a book, what is the good of writing it?

Mr. Harris begins with a lively description of travelling in the Congo and the African carrier. But very soon we find ourselves deep in the mysteries of dress (or no dress) and personal

adornment. We hear once again the horrible tale of hands and feet chopped off by traders in order to secure the heavy ornaments that could not be pulled off. But all that, we are assured, is over now; though not until a Congo population of twenty millions was reduced to eight millions.

Of the religion of the Congo, Mr. Harris knows little. He has not the gift of questioning. Perhaps he is not much interested in religion, in the Congo or elsewhere. But in social customs he *is* interested. Here lies the value of the book. The habits of the natives are well described, and the change that is passing over them, with the hopes and fears for the future of that most lovable though unclean race.

'Though unclean'—'If in earlier years,' says Mr. Harris, 'Protestant missions hesitated to engage in remunerative industrial pursuits, they scored heavily over their Catholic *confrères*, and continue to score, in medical work. It was at first difficult to make the native see the advisability of even comparative cleanliness, for ablutions of any kind are, with many natives, a degrading practice only fitted for the effeminate white race. "What! I wash?" exclaimed an old chief to us in horror-stricken tones, when once I asked him to take a journey to the river before sitting near table. However, as he proceeded to do a worse thing—scrape himself—I withdrew and apologized for the insulting suggestion! There is some hope that the medical fraternity will in time bring the natives to realize the value of the bountiful streams which God has given them, though they may retort that the devil has filled them with crocodiles.'

VITAL LIES.

Vital Lies is the startling title which Vernon Lee has given to her latest book (John Lane; 2 vols., 10s. net). Where did she find it? She found it in Ibsen.

Relling. I'm fostering the vital lie in him.

Gregers. Vital lie? Is that what you said?

Relling. Yes—I said vital lie—for illusion, you know, is *the* stimulating principle.

The quotation is taken from Ibsen's 'The Wild Duck'; and it fits Vernon Lee's book well.

For her book is an attack, an elaborate and vengeful attack, upon religious belief, as expressed by the late Professor William James in his *Will*

to *Believe*, by Mr. Crawley in his *Tree of Life*, and by others, all others who hold a belief which Vernon Lee does not hold.

What belief does Vernon Lee hold? She believes in the evidence of her senses. To do that (unless her senses are incomplete) is as much as any man or woman needs in order to the belief that means salvation. For the moment that the eye, for example, sees anything, it suggests more than it sees, and insists upon that more as most worth investigating. But Vernon Lee stops short with the eye. She goes no further, and then declares that there is no further to go. She declares that any one who goes further is guilty of a 'vital lie.'

Is her book worth reading? Most assuredly, though it is difficult to read. It is difficult to read because of the fierceness of her anger. We dare not smile, and we cannot easily sustain such intense indignation so long. Yet it is well worth reading. For in this book we find the cleavage clean and clear between the will to believe and the determination not to believe. It is not evidence that is wanted. Huxley said that there was nothing to prevent him believing in miracles except want of evidence. But no amount of evidence would have made any difference to him; he had made up his mind not to believe. And Vernon Lee has made up *her* mind.

GREAT WRITERS.

The Walter Scott Publishing Company of London and Felling-on-Tyne have published an edition of their 'Great Writers' series at the price of one shilling net each. This is possibly a courageous thing to do. It is certainly a patriotic thing. For this series is not behind the best of the literary biographies in existence—we know them all—and in one respect it is itself unquestionably the best of all, for no other series gives so complete a bibliography.

More than that, there are volumes in the 'Great Writers' series which surpass the volumes on the same authors in all other series. Let us name William Sharp's *Browning*, Richard Garnett's *Carlyle*, and David Hannay's *Smollett*. And then this series includes foreign authors, whose life and writings are estimated with just as much ability and care—*Balzac*, by Frederick Wedmore; *Cervantes*, by H. E. Watts; *Goethe*, by James Sime;

Heine, by William Sharp; *Hugo*, by Sir F. T. Marzials; *Lessing*, by T. W. Rolleston; *Renan* and *Voltaire*, by Francis Espinasse; *Schiller*, by Henry W. Nevinson; and *Schopenhauer*, by Professor Wallace—*Maeterlinck* also, by Professor Jethro Bithell, being yet to come.

The Rev. G. Hartwell Jones, M.A., D.D., Rector of Nutfield, Surrey, being deprived by circumstances of serving his own land within its borders, has given to it such service as was in his power. He has studied the Pilgrim movement among the Celts—and not of Wales only but of all Britain—and has written a notable book on *Celtic Britain and the Pilgrim Movement* (London: Hon. Soc. of Cymmrodorion, 64 Chancery Lane).

Dr. Hartwell Jones believes that the making of pilgrimages is an instinct in the heart of man. It has not always the opportunity of expression; perhaps also it may be overlaid with other cares, and not be able to assert itself even when the opportunity comes. But it is there, and among the Celts of this island it has a fine history to prove both its place and its advantage. That history has been told by Dr. Hartwell Jones in this book with enthusiasm. No difficulty has daunted him in his research, and no care has been omitted by him in his exposition. There are quotations of Welsh poems not a few, and they are in the Welsh language. These we may have to skip. But the book can be read without them; it can be read with very great interest. It is the kind of book that makes for progress. To read it is first to encounter shame at one's ignorance, and then to experience joy over new discoveries of knowledge most agreeably made.

The illustrations are themselves a surprise. The sight of the Pilgrim's Inn at Glastonbury is enough to set one off on pilgrimage.

The poet is the practical person. Ella Wheeler Wilcox has written a series of letters to imaginary folk—to Mr. Ray Gilbert, law student, aged twenty-three; to Miss Winifred Clayborne at Vassar College; to Edna Gordon during her honeymoon, and so on—and every letter is a sack of common sense. The title of the book is *A Woman's Letters* (Gay & Hancock; 4s. 6d. net).

Notice that the translation of Deussen's 'Das

System des Vedanta' made by Mr. Charles Johnstone, and already reviewed in THE EXPOSITORY TIMES, is now published in this country by Messrs. Luzac & Co. The title is *The System of the Vedanta* (12s. 6d. net).

What is 'individual' and what is 'universal'? What do the words mean in the history of their use; and what has all that history brought us as to the things themselves? These are the questions which Dr. Francis Aveling discusses in his book *On the Consciousness of the Universal and the Individual* (Macmillan; 5s. net). Dr. Aveling is Lecturer in Analytic Psychology at University College, London. His book is probably a selection of his lectures. Whether that is so or not, it is a book for the student of psychology, and the student of psychology will know something of psychology when he knows it.

Thinking Black is the extraordinary title which Mr. D. Crawford, F.R.G.S., has given to his record of twenty-two years' missionary work in Central Africa (Morgan & Scott; 7s. 6d. net). The publishers are probably responsible for the title, which is arresting enough for all publishers' purposes. They are also responsible for the following 'Note.'

'The soon-to-die Livingstone farewelled Stanley in these tragic words: "On crossing the Lualaba, I shall go direct S.W. to the copper mines of Katanga. Eight days south of Katanga the natives declare the fountains [of the Nile] to be. When I have found them I shall return by Katanga to the underground houses of Rua . . . travel in boat up the river Lufira." Alas! the brave "Dawid" never so crossed the Lualaba, and this volume records the fulfilment of Livingstone's last desire.'

It is a book worth believing in, and worth working for. It will circulate. For this is real adventure and vivid description of it. The illustrations also are beyond all expectation. They are in colour, and set loosely against a black background.

'To an old minister laying down his pen, it is a very great consolation to see a young minister employing his pen to such genuine purpose as is done in this helpful volume. Wide reading, real literary ability, and a firm and warm faith, are

conspicuous on every page. The people are to be congratulated who listen to such discourses on the Sabbath day and who read such articles on the week day.'

In these words Dr. Alexander Whyte introduces *The Practice of Life*, a volume of essays written by the Rev. W. D. M. Sutherland (Robert Scott; 1s. 6d. net). What need to add to them? Every word is verified in the reading of the book, and the reader has delight in addition.

A very short but very competent sketch of the social movement of our day in the whole length and breadth of it has been written by Mr. Will Reason, M.A. It is published by the National Council of Evangelical Free Churches under the title of *The Social Problem for Christian Citizens* (1s. net).

So well pleased is Professor Alexandre Moret of Paris with the reception given to his first popular book on Egypt, *In the Time of the Pharaohs*, that he has resolved to continue the task of presenting the subject of Egyptology in popular form. He has accordingly written a book on the *Kings and Gods of Egypt*, which has been translated into English by Madame Moret (Putnam's; 7s. 6d. net).

As all books on Egypt are supposed to be incomplete if they are not illustrated, Professor Moret has had his *Kings and Gods* illustrated throughout; and the illustrations are a clever combination of the good and the beautiful. So also is the writing. This Parisian Professor, as translated by his wife, writes accurately and at the same time pictorially. Wherever we are in our knowledge of ancient Egypt, we may read this book with profit.

We have heard Professor J. J. M. de Groot, once of Leyden, now Professor of Sinology in the University of Berlin, describe himself as the man who wrote one book—and nobody ever read it. Yet it is the book on its subject. Since then he has written other two books, small and popular, the second being called simply *Religion in China*. It is the American Lectures on the History of Religions for 1910-1911 (Putnam's; 6s. net).

In this attractive volume Professor de Groot confines himself to Taoism and Confucianism; and on these difficult 'religions,' even on Taoism,

he writes quite lucidly. There is none of the superficiality of the tourist in Professor de Groot's work. And it is so with the religion of China that the deeper you go the richer it is. Perhaps, after all, the most wonderful thing about this wonderful race is its age-long other-worldliness.

Professor G. A. Johnston Ross has republished (Revell; 1s. net) an article which he contributed to the *Hibbert Journal*. The title is *The Cross: The Report of a Misgiving*.

Sir Frederick Treves, Bart., is a distinguished surgeon and an acceptable writer of books. And he knows how to spend a holiday. He spent his last holiday in Palestine, taking his notebook and his camera with him. And now here he is giving us all the benefit he can out of it, by writing and illustrating *The Land that is Desolate* (Smith, Elder, & Co.; 9s. net). It is a fine, generous volume, worthy of the publishing house as well as the author. And, more than that, it is a real addition to the vast literature on Palestine. Sir

Frederick Treves travelled the old roads by the new conveyances as other tourists do; but he carried an eye in his head, and, as we have said, he has the gift of authorship.

The addresses that were delivered at a Conference of University Women at Oxford in September 1912 have been published under the title of *The Christian Education of Women in the East* (Student Christian Movement, 93 Chancery Lane, W.C.). The scope is wider than the title suggests; it should also be said that the thought is deeper and the expression of it more concentrated than that which is usually offered to a Conference. Three of the addresses were given by Professor D. S. Cairns.

A clever, capable and reliable writer on *Heredity, Evolution, and Vitalism* is Ronald Campbell Macfie, M.A., M.B., C.M., whose work under that title is published by Messrs. John Wright & Sons in Bristol (6s. net). He is in touch with the most recent of recent movements, in close sympathetic touch; and what he knows he can make known.

Pioneers in the Study of Old Testament Poetry.

BY PROFESSOR THE REV. A. R. GORDON, M.A., D.LITT., MONTREAL.

Herder.

THE first real path-finder in our field of study had been an English scholar, who reached his results by quiet, patient investigation, inspired by loving sympathy with his subject. His successor was a seer, who lived in the world of poetic imagination, and felt its power by the immediate intuitions of the heart.

Johann Gottfried Herder was born at Mohrungen, in East Prussia, a full generation after Lowth, on August 25th, 1744. His father, Gottfried, a humble weaver and clothier, who had, however, raised himself to the position of school-master in his native town, was a man of stern, inflexible character, who sought to train his children on the strictest principles of honour and rectitude. 'He was,' says Herder, 'a serious man, who used few words; our household affairs were all managed by fixed rules of time and

order: when any duty had to be done, none of the children dared offer an excuse—it *must* be done.' The mother, on the other hand, was a tender, emotional soul, full of affection and piety. Herder inherited her character. From his earliest years he displayed unusual sensibility to the charms of Nature and the sweeter joys of life. As a mere child he would often be found alone in the woods, listening enthralled to the melody of the birds and the sighing of the winds, or gazing into the face of the waters of the brook, on which he seemed to trace the reflexion of some new world of wonders. He was passionately devoted to reading as well. It was said in Mohrungen that no book was safe from his greed. If he but caught sight of one through a window, he would enter the house, and beg for the loan of it, almost refusing to leave till his request was granted. In this way

he acquired an early knowledge of many of the great classics of literature. And what he read affected him deeply. He has himself told how his first reading of Homer's famous simile of the falling leaves moved him, while still a small schoolboy, to uncontrollable tears. But, above all, the poetry of the Bible, 'with its tenderness, its grave wisdom, and its solemnity,' appealed to his heart. 'It was my early delight,' he says, 'to wander in those pasture-grounds of Paradisean beauty and innocence, in loving sympathetic association with the fathers of our race in their first experiences of life.' The kindly feeling shown by the writers of the Bible for 'the brothers of men'—the dumb creatures—gave him unaffected joy. And even at this early age the tragic sorrows of Job and the Preacher stirred him deeply. These two books were youthful favourites, and continued throughout his life to exert their old fascination.¹

Herder's love of the Bible naturally directed his ambitions towards the ministry. But for a while other influences diverted his aim. His chance acquaintance with the Russian army surgeon Schwarzerloh led him to take up the study of medicine at Königsberg. His first experience of the dissecting theatre rudely dispelled that dream. But even after he had matriculated as a student of theology, the technical side of his training quite failed to win his interest. The then dominant figure in the intellectual life of Königsberg was Immanuel Kant, and the young *theolog* fell completely under his spell. So full of enthusiasm for the Kantian system did he become as actually to turn its leading ideas into rapturous verse. Yet his warm love of Nature and humanity failed to find lasting satisfaction in Kant's 'bloodless categories.' And after the first enchantment had passed, a growing alienation set in. While Kant continued to pursue his analytical process to its extreme consequences, Herder nourished his spirit increasingly on poetry and art, and all such influences as gave life its rich beauty and exultant joy. His newly formed friendship with Hamann, 'the Magus of the North,' stimulated his enthusiasm, and the two ardent spirits thus early found themselves the predestined leaders of the new Romantic movement in literature.

In 1764 Herder was installed as teacher of

¹ Cf. Haym, *Herder nach seinem Leben und seinen Werken*, pp. 8 ff.

natural science, history, and *belles lettres* in the Cathedral school of Riga, the position of assistant preacher being soon afterwards added to this office. The five years of his residence in Riga were among the happiest and richest of his life. In addition to the regular duties of his twofold vocation, he immersed himself in literary studies, especially the poetry of ancient and modern times, giving to the world the first ripe fruits of what was to prove so bounteous a harvest in his *Fragmente über die neuere deutsche Literatur* (1766–1767)—a series of *critiques* of the more recent literature as compared with Oriental and classical poetry, with many piercing sidelights on the general principles of literary criticism, the qualities that make for excellence in style, and the spiritual impulses that give birth to national poetry. In these *Fragmente* we have the germinal ideas of Herder's critical method clearly unfolded. 'The true critic,' he says in his introductory remarks, 'must judge books not by the mere letter, but by the *spirit* they show, balancing their weaknesses and their strong points against each other, and seeking to do justice to the ideal at which they aim' (i. 142). He ought not to be always forcing his own pet theories and ready-made system of thought into the works he is reviewing, but should 'sink himself into his author's circle of ideas, and read the whole with his spirit,' not as 'a literary despot, but rather as a friend and helper,' who aims at 'dissecting the book to its very heart and reins,' and thus proving 'a true Pygmalion of his author' (i. 247 f.).²

In his devotion to other interests, Herder had not forgotten his first love. The Bible still remained the centre of all his studies, and the light that streamed from so many quarters was focussed there. His first direct venture on the field of Biblical literature was made, significantly enough, on those 'pasture-grounds of Paradisean beauty and innocence' that had charmed his youthful fancy. The fragment *Zur Archäologie der Hebräer*, published on the eve of his departure from Riga, may be described as a rhapsody on the early narratives of Genesis, with special reference to 'the Song of the Creation of things' in chap. i., the main interest of the essay lying in its protest against misguided attempts to read the latest results of modern science or philosophical speculation, or dogmatic constructions or mystical

² The references throughout are to Suphan's standard edition of Herder's Works (Berlin, 1877 ff.).

dreams, into the deposits of ancient Oriental tradition. We are here really moving in the wonderland of primeval poetry—‘the first, oldest, simplest *Epopœe* that we possess’—and should therefore read the chapters ‘according to the genius of the literature itself, and of the language and nation and region to which it belongs.’ This essentially sound principle of interpretation led Herder, however, to unreined extravagance in the elaborate work to which the *Archäologie* was but a fore-study—*Die Aelteste Urkunde des Menschengeschlechts* (1774)—a perfect medley of fantastic ideas on Gn 1, treated as ‘a monument (of Divine revelation) from which all other monuments (of human thought and art), all speeches and songs, all works of imagery, poetry and philosophy, derive their origin,’ and hence as a kind of key to the elucidation of the genius and lore of all men and nations.

The latter work was written amid the *Sturm und Drang* of his exile in Bückeburg, when Herder was cut off from all spiritual association save the airy mysticism of Hamann. The summer of 1776 brought a far-reaching change in his environment, when, largely through Goethe’s influence, he was called to the city church of Weimar. Herder here reached the blossoming time of his life. He was in the midst of congenial society. New studies came to restrain his fancy, and to widen his outlook. The fascination of philosophy once more seized upon him; but it was now rather the rich ethical pantheism of Spinoza than the cold analytical system of Kant that attracted him. In literature the dominating genius of Goethe and Lessing laid a deep impress on his mind. Under such stimulating influences the new evolutionary conception of history, which was to receive its classical expression in the famous *Ideen zur Philosophie der Geschichte*, rapidly assumed clearness and wealth of content. A closer study of the works of Semler, Lowth, and especially Michaelis, ‘our philological seer in the realm of Oriental languages,’ led him also to saner views on Biblical criticism. His ripe thoughts on this subject are set forth in the *Briefe das Studium der Theologie betreffend*, a series of letters covering the years 1780–1781, intended as a guide to young pastors on the work of the Christian ministry. In the first sentence of these letters he commends the study of the Bible as the best preparation for that work, for the true function of the Christian

preacher is the exposition of the Bible. ‘And the best way to read this Divine book is the humanistic—taking that word in its broadest sense and its most vital significance.’ For ‘the more humanly you read the Word of God, the closer you come to the mind of its Author, who formed man in His own image, and, in all the works of power and grace in which He reveals Himself as our God, works for us in human wise’ (x. 7). The end of Bible study should thus be to penetrate to the living spirit of the Book (x. 14). And as the best means to this end, Herder counsels the loving concentration of heart and mind on one writer at a time, instead of that ‘book-in, book-out, chapter by chapter’ style of reading and commenting, so prevalent among students of the Bible, ‘which can but rarely lead to the inner *idiotismus* of an author’s mind, which I always regard as a sacred place, not a common highway’ (x. 98). In this way alone ‘can you soar with Isaiah like an eagle to the sun, and lament with the turtle-dove of Jeremiah, that daughter of sighs and tears; stand fast with Habakkuk amid oppression, and with Ezekiel on foreign mountains and by alien waters see visions and trace symbolical outlines of things to come’ (x. 101).¹

In a sequel to the foregoing—the *Briefe an Theophron* (1781)—Herder mentions the design he had long cherished of a new edition of the Bible, in which ‘every book and every section of a book should be set in its original light, without any division of chapter and verse, to be read not as a Bible, but simply as a collection of ancient writings, the poetical passages being carefully distinguished from the history, or, where their colours blend, the difference being noted by the printed type or by short comments’ (xi. 170 f.). He had already given a forecast of such a work in his *Lieder der Liebe: die ältesten und schönsten aus dem Morgenlande* (1778), a new version of the Song of Songs, arranged, with remarkable prescience of the trend of recent criticism of the book, as forty-four independent love-songs, originally held together ‘by no closer link than that of a bunch of fine pearls on one string’ (viii. 541). Apart from its literary theory, Herder’s edition of the Songs shows a fine feeling for the luxuriance of Oriental imagination, and the sweet innocence and joy that breathe through the whole, entitling the book to its place in the Bible, as a

¹ These principles find still more precise expression in the second of the *Letters to Theophron* (xi. 165 ff.).

worthy expression of the tenderest and most God-like of the emotions (viii. 554 ff.). The various translations and appreciations of Biblical literature which Herder offers in the *Theological Letters* reveal his continued interest in the project. And as early as the spring of 1782 he had actually completed the first part of what was intended to be a comprehensive history of Old Testament poetry, treated as one of the noblest shoots from the stem of national literature.

The title of Herder's new work—*Vom Geist der hebräischen Poesie*—is sufficiently indicative of the nature of the advance beyond Lowth. The latter had been chiefly concerned with the artistic form of the poetry. Herder's aim was to catch the living spirit that infused the outward form. And the manner in which the two works were conceived and brought to the birth is equally suggestive. Lowth had slowly elaborated his results during the course of ten years' patient lecturing. Herder poured forth his appreciation of the poetry in a burst of glowing enthusiasm. 'For eight days,' his friend and guest, J. G. Müller, the original of Theophrastus, has told us, 'he remained wrapped up in his own thoughts, saying not a word about what occupied his mind, though one saw how deeply his soul was moved. Then he gathered together a number of books, glanced through them, read a good part more carefully, laid them aside, and wrote the book in a white heat, all at one stretch, and that with such feeling for his subject that I have often seen tears in his eyes when he was translating the passages from Job.'¹

The first draft was in simple, direct, systematic form. And Müller has borne witness to the singular impressiveness of the sketch, as read by Herder himself to the household. But on the eve of publication it was thrown into its present dialogue style. The reason, as Herder himself has stated, was partly artistic, to lend more living, dramatic interest to the presentation, but chiefly to avoid every appearance either of pulpit rhetoric or of rigid dogmatism. He wished to appear rather the kindly guide and friend than the pedantic instructor. Of the two dramatis personæ, Alciphron is the typical young student, who finds the drudgery of Hebrew grammar almost intolerable, and, coming to the subject fresh from the enchanted fields of Greek literature, regards the speech of Oriental nations generally as crude and

barbarous in the extreme—a mere jargon of discordant sounds, destitute of any but the most primitive and savage art. His interlocutor, Eutyphron, who may be regarded as representing the views of Herder himself, has dug below the rugged surface of grammatical rules to the well-springs of poetic inspiration, and is full of enthusiasm for the fresh beauty and the Divine sublimity of Hebrew literature, and gladly offers to guide his friend to the same sources of enjoyment as he now revels in. Only let him abandon his *illuministic* prejudices, and give himself with loving, childlike sympathy to a study of the real genius of the language, reading its characteristic monuments as he would the literature of any other nation, and he will discover how rich in the purest qualities of poetic speech Hebrew is, and how inexhaustible a treasury of golden poetry it opens to us.

'Since action and delineation are of the essence of poetry, and the *verb* is the part of speech that depicts action, or rather sets action directly before us, the language that is rich in expressive, pictorial verbs is a poetical language, and the more fully it can turn its nouns into verbs, the more poetical it is. A noun sets everything forth as dead; the verb sets things in action, and this arouses the feelings, for what appears in action is, as it were, infused with spirit. . . . Now in Hebrew the verb is almost the whole of speech—that is, everything lives and acts. . . . The language is a very abyss of verbs, a sea of verbs, where action rolls surging into action. . . . And yet it does not lack such *nouns* and *adjectives* as it requires. . . . It is poor in abstractions, but rich in sensuous representations, with an extraordinary wealth of synonyms, due to the desire always to name, and as it were to paint, the object in its full relation to all the accompanying circumstances, as they impress themselves upon the senses. Oriental languages, especially Arabic, which is the most highly developed of all, have as many names for the lion, the sword, the snake, and the camel, because each man originally depicted the object as it appeared to himself, and all these rivulets afterwards flowed into one. Even in Hebrew the profusion of sensuous epithets is very remarkable,—and yet how scanty are the remnants we possess of that language! More than 250 botanical names in so small a book as the Old Testament, so uniform too in the character of its writings, which consist mainly in the history

¹ Cf. Haym, *op. cit.* ii. 169.

and poetry of the Temple! Imagine then how rich the language would appear, if we possessed its poetry of common life and incident, or even so much as is mentioned in the books we have! Perhaps from the deluge of time, as in the case of almost all ancient peoples, only as much has been preserved as Noah was able to rescue in the ark. . . . In Hebrew, too, the *pronouns* stand out in bold relief, as in all language of the passions. The scarcity of *adjectives*, again, is made good by such combinations of other words that the attribute appears as a thing, nay, even as an actual living and moving being. With all this, then, I regard the Hebrew language as equal in poetic power to any on earth' (xi. 227 ff.).

In regard to the roots out of which these parts of speech are formed, Herder finely notes how they combine picturesque effect with feeling, repose with passion, and strength with softness of tone.

'The northern speeches imitate the sound of Nature,—but they do this roughly, and as it were from without. They creak, rustle, hiss, and jar, just like the objects themselves. . . . But the further South we go, the more delicate becomes the imitation of Nature. The words have passed through the finer medium of emotion, and are framed as it were in the region of the heart. They thus yield us not coarse reproductions of sound, but images on which feeling has impressed its softer seal, thus modifying them from within. Of this tone-blending of inward feeling and outward representation in the root of the verbs the Oriental speeches are a model.' 'In heaven's name,' exclaims Alciphron, 'these barbarous, gurgling gutturals! And you venture to compare them with the silver tones of Greek?' 'I make no comparison,' answers Eutyphron, 'for every language must suffer by such comparisons. Nothing is more national and individual than the peculiar pleasures of the ear, and the characteristic inflections of the vocal organs. Thus, for example, we make a point of speaking only from between the tongue and lip, and of opening the mouth as little as possible, as though we lived amid smoke and fog. The Italians, and still more the Greeks, have different ideas. The speech of the former is full of round vowels, and the latter of diphthongs, while both speak *ore rotundo*, not biting the lips together. The Eastern world draws its tones still deeper from the breast—out of the

very heart—and speaks as Elihu begins (Job 32^{18ff.}). The lips being opened thus, the speech became a really living sound, an image of the object itself breathed forth in the atmosphere of emotion; and this I judge to be the spirit of the Hebrew language' (xi. 231 f.).

The arrangement of the vowels and consonants also Herder finds full of music, and the movement nobly rhythmical, the parallelism which seemed to Alciphron so monotonous—'an everlasting tautology, without any measure in its words or syllables to commend it to the ear' (xi. 226)—to his mind yielding the simplest, yet most pleasing, poetical measure, one that produces on the ear much the same effect as the dance of artless peasant choruses on the eye.

'The two members sustain, uplift, and strengthen each other in their counsel or their joy. This result is obvious in songs of triumph. The effect aimed at in the mournful accents of sorrow is that of the sigh or the lament. As the very drawing of the breath seems to strengthen and comfort the soul, so does the other half of the chorus share in our sorrow, proving itself the echo, or, as the Hebrews say, the daughter, of our expression of grief. In the case of didactic odes the one sentence supports the other: it is as though the father were to address his son and the mother repeated it. The counsel thus becomes so very true, cordial, and intimate' (xi. 237).

The various regions of emotion touched on by Hebrew poetry are next discussed by the two friends in a series of morning walks. These conversations are most artistically arranged in harmonious frameworks of natural scenery. Thus the gorgeous dawn which welcomed them on their first meeting turned their thoughts to the Hebrews' love of Nature, and the elevation given to it by their exalted conception of the God of Nature. The dull grey of the next morning led them to a discussion of the Old Testament ideas of the underworld, with all its hollowness, gloom, and misery. But the sudden bursting forth of the sun in its majesty aroused them to brighter thoughts of the light which everywhere irradiates the Bible—the light that surrounds the throne of God, the light of a Father's love that streams thence upon man and beast, and all the trees and flowers of the field, and the light that gladdens the path of the righteous. Another fresh morning hour led their imaginations back to Paradise, that sweet

poetic reflexion of the innocence and joy of earlier days, broken all too soon by the sorrow and shame of sin. The death of a dear friend of Alciphron's here interrupted their daily walks; and the subject of their next conversation, fittingly associated with a beautiful sunset, was naturally the origin and destiny of man, as reflected in the Old Testament, with the gleams of immortal hope that here also pierce the darkness of death. And finally a series of meditations on the Fatherly Providence of God drew from Eutyphron his fine description of Old Testament poetry as essentially 'the poetry of friendship between man and God,' consecrating the whole round of human life.

A second part, issued the following year, begins the history proper. Herder's plan here assumes gigantic proportions. The history of Old Testament poetry becomes virtually a history of the Hebrew people from every point of view. This enlargement of the scope of the work was due not merely to Herder's conception of the earlier traditions of the Bible as the literary deposits of heroic folk-poetry, but also to his genetic principle, which led him to trace the streams of poetry to their hidden sources in national and religious feeling. The volume is notably defective in systematic development. Ideas of all kinds are brought together just as they caught the author's fancy. Thus often we seem to be cutting our way through a jungle. Yet Herder's feeling for poetry is always evident. He may range freely over the world of literature. But it is the distinctively poetical parts on which he throws the full sweep of his imagination. And these he sets forth in their own pure light, translated, as faithfully as he is able,

in harmony with the spirit and rhythm of the original. For he feels increasingly that the teacher must avoid all rules of scholastic art, and equally those rhapsodies of enthusiastic admiration in which he formerly indulged, and rather allow the beauty and joy of the poetry to sink quietly into the student's heart, that he also may become a worshipper at the shrine (xii. 210).

The field actually covered in this volume embraces the old folk-poetry, Job, and the Psalms. Herder intended soon to issue a third part, which should lead through 'the lovely meadow' of prophecy to 'the Heavenly Figure' who came to fulfil the whole. According to the *Letters to Theophron*, he had still more ambitious designs of including in the work a full treatment of the Apocryphal literature. But the plan miscarried, and the book remains a magnificent *torso*. The reason lay partly in publishing difficulties, partly also in the claims of other work, but largely in the feeling, awakened by the appearance of Eichhorn's *Einleitung*, that a deeper critical basis was necessary. And this is really the fundamental weakness of the book. In insight into the spirit of Hebrew literature Herder reached far beyond his day. In many of his flashes of vision he remains unsurpassed. But the very boldness of his imagination led him often beyond the confines of reality. And his purview of history is altogether lacking in perspective. It was necessary, therefore, that the intuitions of Herder's genius should be supplemented by keen, penetrating criticism based on thorough knowledge of Oriental language and literature. And this contribution was made in masterly wise by the next great worker in the field.

Contributions and Comments.

Two Notes on the Fourth Gospel.

(1) JN 1⁴⁷, 'Behold an Israelite indeed, in whom is no guile.' There are two points in this description of Nathanael: he is (a) a genuine Israelite, and (b) guileless. Most commentators fail to explain satisfactorily both these points. The second contains an obvious reference to the LXX text of Gn 28³⁵, 'Thy brother came *with subtlety* and took thy blessing,' where the Greek word for 'subtlety' is

the same as that rendered 'guile' in Jn 1⁴⁷. The point here, then, is that Nathanael is not a Jacobite but an Israelite.

The first point (a) in the description hangs on the meaning of the word 'Israelite.' *Israel* means here, as frequently in Philo, 'seer of God,' or 'vision of God,'—not 'hero of God,' or 'strength of God'; and this interpretation alone suits the emphasis on the word 'see' and the idea of 'vision' in the context.

I may add that I explained this verse (more fully) in this way in a paper I read before the Central Society of Sacred Study at Cambridge early last year. Since then I have discovered that my explanation was anticipated by Dr. Abbott in his erudite *Johannine Grammar*, § 2765. But it may still be fresh to many students.

(2) Jn 18⁶, 'As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.' The italicized '*he*' of the A.V. is not in the Greek. Hence the answer of Jesus, in the original, was ambiguous, on the surface, as capable of reference to (a) Jesus, or (b) the Christ (cf. Mk 13⁶ with Mt 24⁵), or (c) Jahve (cf. Dt 32³⁹, Is 43¹⁰ etc.). But the result of the answer—the prostration of the cohort—shows in which sense 'I am' must be taken here. Compare Euseb. *Præp. ev.* ix. 24-26, where we read that, according to Artapanus, when Moses uttered before Pharaoh the secret name of God, Pharaoh fell speechless to the ground. So here 'I am' is the Divine name: Jesus is Jahve. Cf. also Ph 2⁹.

R. G. BURY.

Cambridge.

Holdings Faith and Conscience.

IN the November issue of THE EXPOSITORY TIMES a reference occurs (p. 66) to Dr. Way's rendering of St. Paul's arresting words about Faith and Conscience in 1 Ti 1¹⁹. The passage is thus translated by Dr. Way: 'Keeping fast your hold on faith and a good conscience. Some there are who have thrown the latter overboard, and so have in shipwreck lost the former.'

This version—coming as it does from Dr. Way's excellent translation of N.T.—may win attention. Will it secure acceptance?

What is the Apostle's thought here? The three verses 18-20 should be taken together, occurring as they do in a well-marked subsection of the Epistle.

The 'charge' which St. Paul commits to Timothy is indicated in the words that soon follow—'that thou mayest war the good warfare.' The 'prophecies' to which he alludes would probably be the prayerful hopes, and the hopeful prayers, and the stimulating encouragement, and the helpful advice, and the kindly prognostication, and the friendly predictions which Timothy had heard from friends and well-wishers at the beginning of his Christian career, when he had buckled on his armour and

was ready to 'fight the good fight with all his might.' 'War the good warfare,' says Paul. 'That is the charge I commit to you; and it is in harmony with those prophecies which, when they were uttered, went on, as it were, before you, beckoning you on and helping you forward. And you must hold faith and a good conscience, or all will be lost.' Prophecies were helpful. Faith and conscience are indispensable.

There is no confusion of metaphor. Warfare and shipwreck might equally mark the duty and risk of the Roman soldier's life. The Roman Army and Navy were not distinct services as with us. A legionary soldier might have to act as a Marine, and even as a Mariner. The Apostle's reference to warfare and shipwreck is entirely appropriate. As soldier on land Timothy must hold on to faith and conscience as to his shield, or grip them like a sword. As soldier afloat he must moor his vessel to them. Or the thought of an anchor may be present in what the Apostle says. At all events Timothy's faith and conscience must be his resource all through.

Possibly in the expression 'having thrust conscience from them' the illustration is not to be pressed. The thought is perhaps simply that some had repudiated conscience and had thereby destroyed faith. Thus the advice to Timothy is 'Hold faith and a good conscience: you will war a good warfare and escape shipwreck of the Faith.' To retain 'The Faith' we must hold both faith and conscience.

But to render ἀπωσάμενοι by 'throw overboard' seems to limit the illustration. Is it not military, as well as nautical? H. F. B. COMPSTON.

King's College, London.

When Wealth is Lost.

IN the November number of THE EXPOSITORY TIMES (p. 83), a question is put about the origin of the quotation, 'When wealth is lost, nothing is lost,' etc.

In a sermon by Dr. Claus Harms in the *Foreign Protestant Pulpit*, vol. i. (1870), I find that he has as headings of the three divisions of his sermon on 'Loss and Gain'—(1) Gold lost is *something* lost; (2) Honour lost is *much* lost; (3) God lost is *everything* lost.

And I seem to recollect having read something similar in Dutch :

‘Goud verloren, iëts verloren,
Eer verloren, veel verloren,
God verloren, alles verloren.’

RUDOLFF HUGO.

*Dutch Reformed Ch. Parsonage,
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Tacitus on the Jews.

ON reading over again the *Histories* of Tacitus, I have been struck with the fantastical account he gives of the Jewish people (Book V.). In speaking of their origin he says, ‘Some say that the Jews were fugitives from the land of Crete.’ This is such an extraordinary statement that one wonders what can have given rise to it. May it not be that he is confusing the Jews with their neighbours the Philistines, who gave the name Palestine to the whole country? In three passages of Scripture (Am 9⁷, Jer 47⁴, Dt 2²³) the Philistines are said to have come from Caphtor, which has been identified by many good scholars with Crete.

J. WILCOCK.

Lewi h.

The Punctuation and Rendering of Romans v. 12-14.

WHEN Andrew Melville, the successor to John Knox in the Church of Scotland, was Professor of Divinity at St. Andrews, his lecture notes on Romans were copied out by one of his students, a certain Daniel Demetrius, from Germany, whose MS. remained in private hands till published in 1850. Among other ingenious comments Melville gives a fresh rendering of 5¹² slightly curtailed—‘Quamobrem sicut ingressum est peccatum in mundum, et per peccatum mors; ita etiam mors subingressa pervasit omnes homines.’ ‘Pervasit’ is excellent for διήλθεν: ‘made its way to each individual member of the race’ (Sanday and Headlam). This and ‘ita etiam’ (or ‘sic etiam,’ as he afterwards gives it) show Melville taking an independent line as compared with the Vulgate. His rendering gives the sentence a principal clause, and thus makes it syntactically complete, while

the Vulgate ‘et ita,’ as well as the E.V. ‘and so,’ produces a sentence broken off, with three introductory dependent clauses, and no principal verb to follow. Was Paul guilty of this solecism, or can Melville’s rendering of καὶ οὕτως be justified? In English it would be ‘so likewise,’ or better perhaps ‘even so.’ Along with this the insertion of brackets as below, in place of the R.V. colon and dash after ‘for that all sinned,’ will show a considerable difference both in grammar and in meaning:—

‘Therefore, as through one man sin entered into the world, and death through sin; even so death passed unto all men, for that all sinned [for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over them that had not sinned] after the likeness of Adam’s transgression, who is a figure of him that was to come.’

The connexion, in E.V., of ‘had not sinned’ with ‘after the likeness of Adam’s transgression’ is universally acknowledged to create a difficulty in exegesis, increased as this is by the variety of reading, μή or without μή. It is suggestive of the idea that those who had not sinned after the likeness of Adam’s transgression were generally infants, idiots, and other irresponsible beings—a very weak ending to the argument; or that while they had sinned against the law written in their hearts, the descendants of Adam had not sinned like him against an express command, which alone could entail death—an idea which contradicts Paul’s estimate elsewhere of sin against the conscience.

On the other hand, the bracketed clauses in the suggested version make a complete argument in themselves. Those who had ‘not’ sinned (if that is the correct reading, as the καὶ ἐπί seems to require) must mean those who had not sinned *par excellence*, in regard, that is, to the Mosaic law. These bracketed clauses of 27 Greek words, followed by a prepositional clause which connects with the verb before the brackets, may be compared with the similar arrangement in 2¹²⁻¹⁶, where 43 words are interjected, and where there is no doubt that the sudden prepositional clause in v. 16—ἐν ἡμέρᾳ κ.τ.λ.—qualifies the verb δικαιωθήσονται, from which it is so widely separated. The arrangement is awkward—all the more so that in 5¹⁴ the prepositional clause *might* grammatically qualify the participle next to it—awkward, but clear

when followed out, and idiomatic. The repetition of the preposition in ἐφ' ᾧ and ἐπὶ τῷ should be noted. Is it an instance of attraction?

As to the rendering of καὶ οὕτως by 'even so,' the question would settle itself if any word other than οὕτως had followed the καί. Thus καὶ ἐπὶ in v.¹⁴ is 'even over,' because that alone makes sense; and so with κ'αὐγὼ in Jn 20²¹, and καὶ νῦν in 1 Jn 2¹⁸, and numerous other instances. But the usual order is οὕτω καί, which is rather suggestive of 'so also,' instead of 'even so.' In Ph 3¹⁵ we have καὶ τοῦτο, rendered 'even this,' and it is conceivable that with the shade of meaning in his mind which the English 'even in this way,' 'even thus,' or 'even so' represents, Paul departed from the customary order and wrote καὶ οὕτως. The theology of the passage must be considerably affected by these proposed changes, but that is a question beyond the scope of the present paper.

WILLIAM HAMILTON.

Dundee.

'Inward Sight.'

IN the December number of *Chambers's Journal* there is a brief article under the above title by the Rev. S. Baring-Gould which deserves the attention of N.T. scholars. It starts with the fact that often 'some instinct of the soul attracts or repels us when encountering strangers.' Further acquaintance may weaken the impression, but it may also strengthen it. In some individuals this instinct is developed in a remarkable degree. Mr. Baring-Gould says that he 'had an intimate acquaintance who could read the mind of an interlocutor, and quite involuntarily when engaged in conversation he would read off the mind of the person with whom he was engaged in talk.' 'On one occasion he suddenly interrupted a young lady with whom he was conversing by abruptly telling her of a passage in her past life known to no one but herself. She turned livid and went off in a dead faint.' He also quotes from the autobiography [*Selbstschau*] of Zschokke [Johann Heinrich Daniel], published in 1842, in which the author said, 'It has happened to me on my first meeting with strangers, as I listened to their discourse, that their former life with many trifling circumstances therewith connected, or frequently some peculiar scene in that life, has passed before me quite involuntarily, and

as it were dream-like, yet perfectly distinctly, before me.' Other illustrations are given in the article of this strange power, but those which are given above serve to illustrate what Mr. Baring-Gould means by 'Inward Sight.'

Every one familiar with the life of our Lord cannot help recalling instances where this power, or a power like this, was manifested by Him. When Nathanael was brought into His presence, He not only showed knowledge of his character, but in answer to the question, 'Whence knowest thou me?' He replied, 'Before that Philip called thee, when thou wast under the fig-tree, I saw thee.' Again, when He began to deal closely with the woman of Samaria in answer to her saying, 'I have no husband,' He said, 'Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.' In both instances we note that He manifested this strange knowledge on first meeting with them.

In our Lord's life there was also the power of foreseeing what others were to do, e.g. the betrayal by Judas and the denial by Peter.

JOHN REID.

Inverness.

The Death of Judas (Matt. xxvii. 3-8; Acts i. 18-19).

THE late Dr. Morrison, Rector of the Free Church Normal College, Glasgow, in his model work entitled *The Acts of the Apostles and the Epistle of Paul*, p. 11 footnote, referring to the above subject, says: 'Peter's account differs materially from that given by Matthew, who says that Judas, stung with bitter remorse, threw down the money which the Sanhedrim had given him as the price of his treachery, and went and hanged himself, and that the chief priests bought the potter's field (Mt 27³⁻⁸). It is perhaps impossible now to reconcile the two accounts.'

This is quoted because it is a typical conclusion reached by commentators who refrain from altering the text.

Recently, however, it occurred to me to examine the data given in the two accounts, and also to compare the information given in the Gospel according to Jn 12⁶, using every word in the two narratives with zealous care lest some precious

shade of meaning bearing a clue to the solution of the problem should escape.

The process of examination would take too much space to describe, but the conclusion to which he was shut up, and the grounds on which it is based, can be succinctly given.

The conclusion is that there were two distinct places which were called by different names, one by a Greek name was the field used to bury strangers in, the name being Ἀγρός Ἀΐματος (Agros Haimatos, 'Field of Blood'); the other a farm or estate was called by a different name, in the Aramaic language, ܚܕܐ ܕܡܐ (Ḥāqal dēmā'), or, as it is transliterated in the Greek of Luke's account (see Westcott and Hort), Ἀκελδαμάχ (Hakeldamach).

Bearing this out is the fact that in Matthew's account the 'field' is called ἀγρός; in Luke's account it is called χωρίον, which may be an estate or farm. The distinctive word in Aramaic of which this is the translation is not used in Matt. even in the Syriac translation.

In Matthew's account again, the high priests buy the potter's field, a worthless piece of ground only fit for a burial-place for strangers; in Luke's we have a 'field' farm or estate bought by Judas himself with his stolen money, 'wages of iniquity.' This was no worthless piece of land, but a 'good

bargain' which he had probably effected, and to which he expected to retire if the worst came to the worst. He would make the most of that impracticable Master of his whom he had mistakenly chosen and followed.

This fits in well with the fact that to this estate he goes in his remorse and despair, and there in a corner of it, in some clump of trees, he commits the fatal act, and hangs unseen until the rope gives way. Luke's gruesome summary fitly describes the result.

The old theory that he met his end in some way in the potter's field which was purchased by the high priests, but in some occult way by himself too, is as full of improbabilities, if not impossibilities, as it is unnecessary when we see the simple explanation which gives the key to the whole situation and makes every word and incident recorded luminous.

Some one may ask: How should so simple an explanation not have been made at first or at least have been seen long ago?

To this it is sufficient to reply that at first no explanation was needed; no one explains the obvious. Then by the time it was needed the difficulties of reconciling the narratives obscured the simple and sufficient solution which is here presented.

J. IVERACH MUNRO.

Canisbay, Wick.

Entre Nous.

New Poetry.

The Ideal of Sympathy is the title which Mary Hitchin-Kemp has given to her first collected volume of poems (Croydon: Roffey & Clark; 1s. 6d.). The poems are almost all devotional, some of them expository. Here is a fair example of their manner and their worth:

'TOWARD JERUSALEM.'

Open thy windows eastward,
Let in the first glad ray,
And, ere the sun has risen,
Lift up thy heart and pray.
Thy Lord will hear and bless thee
Each hour of this new day.

Open thy windows eastward—

The windows of thy soul,
When pressed in mid-day labour,
Ask Him to keep control.
Pray, praise Him for His guidance,
E'en though no prayer-bell toll.

Open thy windows eastward
When fall the shades of night,
If clouds are dark and heavy,
If stars should give no light.
The Morning Star ariseth—
Watch for its glory bright!

A small volume of simple evangelical poems has been written by Edward Every. The verses

scarcely call for quotation, the smoothness of their rhythm and the restful trust of their doctrine will be sufficient commendation. The volume is entitled *Songs and Stories of a Saviour's Love* (Simpkin; 1s. 6d. net).

The latest edition of *The Poems of Samuel Taylor Coleridge* is also the best. It is Mr. Ernest Hartley Coleridge's edition, with the biographical and textual notes placed at the bottom of the page (Oxford: At the University Press; 1s. 6d. net).

Art and Literature.

Teach young people the history of their own time. Let Boadicea and Caractacus wait. Mr. C. E. M. Hawkesworth, M.A., Assistant Master at Rugby, has written a history of *The Last Century in Europe* (1814-1910), which has been published by Mr. Edward Arnold (5s. net), and which is just the book for the purpose. That is to say, it is a book for school, a book to be taught, a book to be mastered, and to sit examinations on. And yet it is a book which will be read with pleasure by those who have left school long ago.

Right on the back of Dr. Kelman's book, which he calls *The Road*, there comes another *Exposition of the Pilgrim's Progress*. It is a volume of the Church of Scotland's Guild Library (A. & C. Black; 1s. 6d. net). The author is the Rev. Robert Stevenson, B.A., B.D., Gargunnoch.

The feature of the book which separates it from all other books on the *Pilgrim's Progress* is that at every step the narrative is illustrated by quotations from Bunyan's other works. These quotations are themselves an exposition. And it says much for Mr. Stevenson's own work that it can stand without shame beside them.

As it is his mistakes and not his sins that cause the average man most sorrow in the retrospect, a book that teaches behaviour has more chance in the market than one that shows the way to character. Mrs. Mary Greer Conklin's *Conversation; or, What to Say and How to Say it*, is just the book (Funk & Wagnalls; 4s.).

The anecdotes of most men, if collected into a volume all by themselves, would make them look ridiculous. The anecdotes about President

Lincoln, which Mr. Anthony Gross has gathered into a volume, with the title of *Lincoln's Own Stories* (Harper; 3s. 6d. net), are better than a biography. They are really authentic, their authenticity being stamped on their face. No one else ever lived and laughed in this way.

Among Famous Books is the title which Dr. John Kelman has given to his lectures on literature (Hodder & Stoughton; 6s.). The books are, however, only the plums in this Christmas pie, with the advantage that they cannot be pulled out. Round certain great books—*Marius the Epicurean*, *Faust*, *The Rubáiyát*, *Grace Abounding*, *Pepys's Diary*, *Sartor Resartus*, *Tremendous Trifles*, and a good many more, Dr. Kelman has built a theory of life which much reading and no little experience have together brought him. It is the theory that a constant struggle is going on between paganism and idealism, or, as he afterwards expresses it, between the flesh and the spirit. And his purpose in these lectures is to encourage to the battle. To a large extent we are as 'ignorant armies' that 'clash by night.' Let us obtain knowledge. This courageous modern thinker will provide it. And let us obtain the assurance of victory for the things of the spirit; he will provide that also, though it is the very fulness of his knowledge that makes him see how terrible the conflict is.

There is a pleasant flavour of literature and sanctity in *The Garden of Voices*, by Hettie Travers (Ventnor: Knight's Library). The very titles are restful. There are two allegories in the book, one 'A Gentle Ministry,' the other 'A Coming Dawn.' And each is divided into chapters that are both restful and refreshing.

The most exquisitely literary of the essayists of America is Mr. Hamilton Wright Mabie. He has written some ten or twelve volumes, all small, all finished. They are not dependent on their form, however. The conception of life which they contain is spiritual and manifestly ripened by experience. And if the thought is carefully chiselled, it is always worth the chiselling.

Mr. Mabie's new book breaks new ground. He has been travelling. He has visited the Lake Country, the Washington Irving Country, the

Land of Lorna Doone, and other places of literary interest. And in this new book he describes these *Backgrounds of Literature* (Macmillan; 6s. 6d. net) with the old charm of art and the new joy of discovery.

The Rev. Lauchlan Maclean Watt, M.A., B.D., F.S.A.Scot., has written a history of the poetry of Scotland, weaving it as a woof into the warp of the life of the people. He has accordingly given his book (handsomely produced by Messrs. Nisbet) the title of *Scottish Life and Poetry* (12s. 6d. net).

It is the best kind of book, the only legitimate kind, for it has grown out of the writer's own life. He is a poet and he is a Scotsman. He knows intimately the life he here portrays; and he has entered by inheritance into the treasures of the poetry which he describes. With that compulsion upon him, how could he refuse to tell the story of the life and poetry of Scotland, how could he fail to tell it well?

His method is the historical. And it is surprising how easily the historical method can be followed in such a subject. The history of poetry becomes the history of the people. For Scotland has never been so handled by war or pestilence that she hung her harp upon the willows. The bitter days of Wallace and Bruce gave her the greatest of her early poems. And the shorter but more disastrous struggle under Prince Charles flooded the country with the Jacobite songs.

Mr. Watt has hit the happy middle way between too much quotation and too little. He has spared neither himself nor his materials. How is it with the early poems whose language is obsolete? Is he his own translator? There is, for example, Patrick's great hymn, 'The Deer's Cry':—

For strength I bind this day

Myself to the holy Three . . .

To the angels and the holy ones

Before God's face that be.

And the strong great Christ who yet shall come

To judgment calling me. . . .

I appeal to the light of the sun,

To the brightness of the snow,

To the splendour of fire, the lightning's speed,

And the winds through heaven that go,—

To the strength of the world, and the things
unseen,

Where the tides of the deep sea flow.

I bind myself this day to God to pilot me,
His might to uphold me,
His love to enfold me,
His eye for me to see . . .
His hand to guard me,
His shield to ward me
Where sin's dark shadow broods—
Against all wiles
And aught that defiles,
Alone or in multitudes.

Be Christ in all,
Whate'er befall,
With me, before me, around me, within;
In every heart that seeks of me,
In every soul that speaks of me,
In all the souls that hear me,
In all that may endear me,
In every land,
On every hand,
Till Christ Himself I win.

The Rev. Malcolm James McLeod, minister of the Collegiate Church of St. Nicholas in New York, desires, and desires earnestly, to make life sweeter. So he has written a book on *The Fragrance of Christian Ideals* (Revell; 2s. net). And he will do it, if his book reaches the circulation it deserves.

'A Treasury of Inspiring Thoughts on Conduct, Culture, and Character for Every Day in the Year' has been selected and compiled by Mr. H. W. Smith, and has been published by Messrs. Watts under the title of *The Life Worth Living* (5s. net). The quotation is nearly always an exact page in length. Evidently on its fitness for the space as well as for the mind considerable thought has been spent. Quarterlies, monthlies, and even weeklies have been used, as well as some out-of-the-way books.

Annals.

For the author, reviewer, or lover of literature there is no annual or set of annals to be compared with *Who's Who* and its companions.

Who's Who itself (A. & C. Black; 15s. net) is this year enlarged in size of page—considerably enlarged. The result is a book which is still 'stout,' but no longer ungainly. The yearly enlargement is due, we presume, to the prosperity of our trade. The more our trade prospers, the more

persons there are who can afford to buy books, and as books are bought, authors increase. *Who's Who* is itself bought freely—the evidence of that is all over it. But, further, the number of biographies it contains, especially biographies of authors, increases rapidly. There are omissions still. That goes without saying. A child can find faults in an annual. But the names which ought to be in it are steadily being gathered in.

Of the companions of *Who's Who*, we are familiar with *The English Woman's Year-Book and Directory* (A. & C. Black; 2s. 6d. net). In sending out the edition for 1913 the editor says: 'Among the chief features in the new edition, attention is called to the development of Co-Education, necessitating more expansive treatment; to the admirable exposition of the much-debated Insurance Act by Miss Harvey in her summary of the year's legislative work, and in connexion with it to the lists of Approved Societies under special headings, and (in general) in the Industrial Section; to the complete rearrangement of the Hygiene Section, including Eugenics; to the lists of journals on special subjects now carried uniformly throughout the book; to the extension of Miss Eveline Mitford's interesting articles on women's position in the nations to the Dominions; to the astonishing growth of Suffrage Societies, especially those run by men; to Miss Rosa Barrett's interesting article on Statistics at the beginning of the Industrial Section; and to the thorough rearrangement of the Section on the Blind by Miss Beatrice Taylor.'

We are also well acquainted with *The Writers' and Artists' Year-Book* (A. & C. Black; 1s. net), an indispensable book of reference and even of study for all existing and coming authors and artists.

The surprise this year is *Books that Count* (A. & C. Black; 5s. net). This is a new annual—long life to it. The editor is Mr. W. Forbes Gray. We offer him congratulations. It is an almost impossible task well accomplished. For book buyers (may their tribe increase) it is one of the indispensables. They will soon wonder how ever they got along without it. We have examined rather minutely the section on Religion, and have only this slight suggestion to make: the historical or literary criticism of the Bible should in future be separated from its textual criticism.

The Year-Book of Missions in India, Burma, and Ceylon, is issued for 1912 (Christian Literature

Society for India). It is edited by the Rev. J. P. Jones, D.D. It is the first volume ever issued, and it is so full of matter that can be read, as well as matter that must be referred to, that we predict a long and useful life for it. Every conceivably relevant topic is dealt with, and always by an expert. The number of authors found within its 780 pages is very great, and without exception they have been induced to write tersely. The unbeliever in missions says, Give me facts. Here are facts.

Chatterbox (3s.) and *The Prize* (1s. 6d.) are a little late this year. But they must not be set aside unnoticed. The impression made by a dip here and there is that of the two *The Prize* has it in interest. Moreover, it is enlarged again, as if our opinion were the opinion of the regular readers. The publishers are Messrs. Wells Gardner.

Life and Work (R. & R. Clark) holds on its way without variableness. The editor takes a generous view of a Church's interests, and his aim is to provide something for every interest. So we find on one page a searching evangelical sermon on the New Birth, and on another an enthusiastic article on 'the roaring game.'

Good News (4d.), *The Gospel Trumpet* (1s.), and *The British Messenger* (1s. 6d.) are all issued in their annual volumes at Drummond's Tract Dépôt in Stirling. The first is unbound; the other two are rather handsomely bound and very suitable for presentation.

From the same publishing house comes a packet of cards and booklets, all occupied with 'the old old story,' but each telling it in some new way.

Morning Rays (Publishing Offices of the Church of Scotland; 1s. net), under the editorship of the Rev. Harry Smith, M.A., is still a model magazine for children.

The Art of Joseph Farquharson, A.R.A., is the subject of the Art Annual for 1912 (Virtue; 2s. 6d. net). Six of Mr. Farquharson's pictures are reproduced in colour—'The Silence of the Snows,' 'The Edge of the Wood,' 'Loch Maree,' 'And Winter's Breath came Cold and Chill,' 'The Moss at Poolewe,' and 'On the Coast, Connemara.' But even these pictures, finely coloured as they are,

do not exceed in excellence the reproduction of the 'Highland Raiders,' that most popular picture of all that Mr. Farquharson has painted. And there are very many others that away from this would be pronounced unsurpassable.

Index to The Expository Times.

A volume has been prepared containing Indexes to the first twenty volumes of THE EXPOSITORY TIMES. It contains—

(1) A complete List of the Authors who have contributed to THE EXPOSITORY TIMES during these years, and the titles of their contributions.

(2) A complete Index to the Subjects dealt with.

(3) A selected (but very full) List of Books reviewed—making a valuable bibliography of twenty years' theological literature.

(4) All the Hebrew and Greek words whose meaning has been discussed or upon which some light has been cast from Assyriology and other studies.

(5) An Index to the Texts of Scripture.

These Indexes have been most carefully prepared and verified. The Indexes to the separate volumes have not been used; the whole work has been done afresh from the pages of THE EXPOSITORY TIMES. The author of the volume is the Rev. James Donald, M.A., D.D., Keith-hall, Aberdeen.

The volume will be published next month. It will range in size with the volumes of THE EXPOSITORY TIMES. *Only as many copies will be printed as have been ordered at the time of going to press, and the book will not be reprinted.*

Even those who possess only a few volumes of THE EXPOSITORY TIMES will find the Index a great saving of time. And not only will it save time, it will also suggest notes and expositions and illustrations which no one would think of going hunting for through the volumes, but which will be of immense service to the student of the Bible and the preacher. It is just such a magazine as THE EXPOSITORY TIMES that requires an Index.

Let it be understood that after the publication of the book, it will be quite impossible to purchase a copy of it—unless, of course, from second-hand lists, in which the price charged will certainly be more than the publication price.

The price of the volume will be 6s. net.

The Great Text Commentary.

The best illustration this month has been found by the Rev. G. A. Frank Knight, M.A., Perth.

Illustrations of the Great Text for March must be received by the 1st of February. The text is 1 Co 10¹³.

The Great Text for April is Job 21⁵—

'Mark me, and be astonished,

And lay your hand upon your mouth.'

Along with Ac 10^{34, 35}—'And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.' A copy of Clifford's *The Gospel of Gladness*, or any other volume of the 'Scholar as Preacher' series, or any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for May is Ac 3¹⁹—'Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord.' A copy of any volume of the 'Great Texts,' or of the 'Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for June is 1 Co 6^{19, 20}—'Ye are not your own; for ye were bought with a price.' A copy of Thorburn's *Jesus the Christ*, or Clifford's *The Gospel of Gladness*, will be given for the best illustration sent.

The Great Text for July is Jn 3⁸—'The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' A copy of Royce's *The Sources of Religious Insight*, or of Bliss's *The Religions of Modern Syria and Palestine*, or of any two volumes of the 'Short Course' series, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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